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THE PRACTISE of preaching,

OTHERWISE CALLED THE
Pathway to the Pulpit :

Conteyning an excellent Method how to
frame Diuine Sermons, & to interpret the
holy Scriptures according to the capacitie
of the vulgar people. First written in Latin
by the learned pallor of Christes Church,
D. Andreas Hyperius: and now lately (to
the profit of the same Church) Eng-
lished by Iohn Ludham, vicar
of Wethersfeld.

1577.

Herewith is added an *Oration* as concerning
the lyfe and death of the same Hyperius :
which may serue for a president to all the
learned men of his calling in our tyme.

EDVARDVS. - VERNON

Imprinted at London

by Thomas East.
me iure 1577. possidet
dius non

ex dono magri Richardi Kellye eximij amici mei



¶ TO THE RIGHT REVEREND

Father in God D. Iohn Elmar, by Gods mercifull providence, Bishop of London: Continuall encrease of all heauenly and spirituall graces, as wisdom, fortitude, constancie, &c. in Christ Iesus our Lorde.



Mongest the innumerable varietie of Bookes that are published in these our dayes (Right Reverend father in God) I suppose there be none (next after the holy & sacred Scriptures) that are either for profit or pleasure, more greedily to be imbraced of the Godly, than those that conduce as well to the vnderstanding of the Prophetick and Apostolick writings, as also to the furtherance and practise of that knowledge that is gotten out of the same. For why? as there is no comparison betwixt heauen and earth, betwixt God and Mammon, betwixt things transitory and things eternall, betwixt light and darkenes, lyfe and death: euen so neither can there be any equalitie or societie betwene the bookes that entreat of thinges heauenly, diuine, supernaturall, immortall, eternall: and the bookes that are written altogether of matters earthly, humane, naturall, corruptible, & transitorie. And like as man consisting of two principall partes, to witte, Soule and Bodye, is then said to be perfit and absolute, or (at least) in good forwardnes to perfection, when hauing subdued the fleshe to the spirite, he liueth nowe not groueling vppon the ground nor bent to bodily pleasure (like the brute beaste) but flying vp aloft and contemning (as ye would saye) these inferior thinges, hath his minde wholly caried to the contemplation of heauenly and spiritual graces: so (no doubt) it can not be denied but that those bookes and monu-

A.ij.

mentes

The Epistle Dedicatory. TOT

mentes which doe further and bewtifie this diuine and angelicall life that we speake off, are by many degrees to be preferred before such as tende onely to the contentment and contentation of our grosse and sensuall nature.

Now of those that haue traauyled in this so holefome and profitable a kinde of writinge, as the number is very great and almost infinite, so knowe I not whyther there be any of late dayes that haue eyther more fity or fruitfully written of things appertaining to the common vse and benefit of Christes Church, than this present Author which we haue in hand D. Andrew Hyperius.

As touching the maner of whose life, death, and doinges, albeit much might be sayde, and that iustly (peraduenture) for the satisfaction of the Reader, yet for bicause all those things are at large discoursed in a peculiet Oration (for that purpose) placed in the later ende of this volume, it shall be needlesse to touch them in this place. Onely this I will adde, that amongest all the workes which he wrote with great iudgement and dexteritie, I haue made my choyce of this one, as well for diuers other causes and considerations, as also inesppecially for this that followeth.

Videlicet. I calling oftentimes to minde the state of diuers and fundry of the Clergie in this our age, and finding the same either altogether ignorant in the tongues, or els very slenderly scene in the true vnderstanding of the, and therefore very likely to be destitute of such necessary helpes as might further them, as well to the right vnderstanding of the holy Scriptures, as also to the true expounding of them, and yet (in the meane time) to bee all such as (by reason of their seuerall callinges) ought both to vnderstande the worde of GOD themselves, and also to interpret and expound the same to the edifyinge and vnderstanding of others: was perswaded that I could not employe either my time or trauayle better, than to provide that so many as are willing and desirous to profit as well themselves as also other committed to their charge (as in deede they ought continually to bee desirous

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desirous of both) might haue in a readines some commendable Method & order, whereby they mought easily (by diligence and paines taking) aspyre to the speedy atteynement of both their desires .

To the furtheraunce whereof forsomuch as this Booke De formandis Concionibus, which may bee termed The Pathway to the Pulpit, will (as I thinck) not a litle auayle, I thought it not amisse to aduenture as well the Translation of it as also the publication: onely (as I said) for their sakes inesppecially that are not so wel exercised in the Latine tongue as the learnede sorte bee, and yet as desirous to profit (peraduenture) and doe good in their callings, as those that doe most profit and most good of all . And in respect of this my so doing, I see not why any should seeme to haue more cause to bee offended with mee, then with him, that of a cleere & CrySTALLINE fountaine hath made the waye now common to a great number that before was peculiar onely to a fewe.

But mee thinkes I heare some man whispering and priuily obiecting vnto mee, that it will be a very harde matter for those that want the true knowledge of the Latine tongue to reape any such profit by this booke, as that they might hope thereby to bee euer the more enhabled to Preach the Gospell: Verely to graunt them this that [Difficilia quę pulchra,] the things be hard that are faire, and therfore not without great desire and inforcement lickely to bee atchieued or accomplished, yet if we shall call to accompt what great & singuler giftes it hath pleased G O D to bestowe vppon some euen of the meaner sort of our bretheren, wherby they may seeme not onely to match but euen to surmount, also a great number of those that goe beyonde them in degree of Schole or in countenance of learning, it may be apparant vnto vs, that like as G O D dealeth wonderfully in distributing of his giftes, so he would not haue vs rashely to dispayre of any (though neuer so simple) but perswade our selues

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that

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that as they shalbe zealous of Gods glory, and rauished with desire of profiting his Church, so (no doubt) vsing the meanes that GOD hath appointed, as vnfeigned prayer proceeding from an humble and contrite harte, contiunall study and meditation of the holy Scriptures, applying thervnto practise ioyned with aduice, and treading the selfesame Pathes & Pathwayes that the learned haue troden out before them to their vse, I meane such rules & rudiments as may further their godly endeouours, whereof (if I be not deceiued) they shall finde no small store packed together in this litle volume, there is no doubt (I say) but that GOD will so blesse and fructifie their labours according to the measure of his giftes, that they shall well perceiue themselues to haue profited not onely to the furtheraunce and aduancement of Gods glory heere vppon earth, but also to the great peace and tranquillitie of their owne consciēces: then which a greater treasure cannot happen to any man in this life. Now these thinges thus briefly premised, what remaineth further to bee done then with like breuitie to exhorthe the same my bretheren that they would friendly accept and receiue this Booke with the same minde that it is offered vnto thē, & that they would endeouour thēselues to reape that fruite and commoditie by vsing of it that is intended on my behalfe towards them. Which thing that it may so much the rather be brought to passe, I haue presumed to choose your good Lordship as a meete Patron & Meccenas for it, as well bycause of your diepe knowledge & profound iudgement in matters apperteyning to this argument, as also for that you are most worthily aduanced to the Episcopall Sea of London: Within the precinct whereof as I (for my part) am a poore and vnworthy minister, so doe I acknowledge my selfe to owe vnto your Lordship a speciall dutie both of obedience, and also of rendring an accompt of the bestowing (at the least) of some part of my time. Which my doinges if I shall perceiue

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perceiue (by some meanes) your good Lordship to con-
strue in the best part, it will bee an occasion vnto mee
not onely to account my labour and trauayle well be-
stowed heerein, but also to present some greater matter
vnto your Lordship hereafter, as time and oportunitie
shall serue. Praying GOD in the meane season so to
adorne your excellent minde with all supernaturall gra-
ces fit for your high calling, that Christes Church may
longe flourish by your ministry amongst vs, that the e-
nemies thereof may valiantly bee subdued, that disci-
pline may duly and spedily be executed, that a hap-
pie peace and vniformitie may be established,
that GOD vniuersally may bee gloryfied,
and you eternally comforted in Christ
Iesus our Sauour, Amen. From
Wetherfelde the xxviii.
of Maye. 1577.

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Your good Lordships alwayes
most humbly to commaunde.

John Ludham.



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¶ Andrew Hyperius to the
friendly Reader, greet-
inge.



Some of my Scolers being nowe ready to depart from our Schole, and prepared (as ye would say) to execute the office of Teaching in the Church, haue requested me oft times, Gentle Reader, to prescribe vnto them some certaine short and cōpendious forme of Preaching, or framing of diuine sermons to þe people. Nowe I for my part do vse verie willingly to sende them all backe to the readinge of those Authoꝝ, whom we finde either in our age or in the dayes of our Fathers, to haue written any thing fruitfully and profitably in that behalfe. But certaine of my familiar freindes, being not satisfied with this answer, instantly required, yea and vehemently byged, that I also after others woulde shewe them my iudgement and opinion. At the length therefore vanquished with þe often intercessions and prayers of some, I began to note certaine pointes touching the order of preaching or common interpretation of the Scriptures, in papers, but confusedly and at auenture, and offered the same to such as craued them, as ye would say, cloddess to be cast into the feelde. But within a small while after I vnderstode, that they were not yet satisfied with this: Wherefore the selfe same thinges (albeit I was at that time moze desirous to deale with some other matters, and was letted with certaine busines) I declared also & wrote moze at large. Howbeit I distinguish and poynt out the kindes of Sermons somewhat otherwise then others doe: but yet notwithstanding I trust the godly and learned will iudge that I doe it not without good cause, why, considering that I haue the ringeleader of all Preachers, euen the Apostle Paule, for my warraunt and authour.

A. b.

Further

Andrew Hyperius to the Reader,

Further for that I suppose, it will be to the behoofe of our Churches, if our Preachers might be renoked to the examples and formes of Sermons, which are reade to be vsed of the Prophetes and Apostles, lyke wise of Christ himselfe, and which finally are extant in the volume of the holy fathers: verily I haue shewed with as great fidelitie & diligence as I could, yet briefly & compendiously, where and in what place they may finde fitte examples as touching every kinde of Sermons, in the Prophetes, Apostles, Euangelistes, Chrysostome, Basill, Nazyanzene, and other holy fathers.

For who can be doubtfull of this, that in þ Prophetes and Apostles, and in many of the auncient fathers, ther shined forth as well a moze ample measure of learninge, as also a moze seruent desire of procuring the saluation of men, and lastly a moze plentifull power of the holy Ghost, then in any of the men of our age: and therefore that they are not vnworthily, as most faithfull Scholemasters, befoze all others to be heard, and in very deede most worthy to be folowed?

But how either happily or unhappily I haue prosecuted all thinges in this Worke, I leane it to the iudgement of others, especially of the godly and learned.

And these selfe same thinges (such as they be) bicause many haue very instantly required them at my handes, I haue thought good now to giue out to the vse of all the studious professors of Diuinitie, aspiring to the excellent and commendable fencion of teaching in þ Church: to the intent they may so longe time tranayle & exercise themselves in the meditation therof, till they perceiue themselves, either out of other learned Masters

of that art, or by the longe custome and experience of Preaching, to haue attayned better and moze substanciall knowledge.

Farewell at Marpurge,
the x. daye of October,

An admonition to the Reader.

For thy better expedition and furtherance in reading of this booke,
I pray thee (gentle Reader) take thy pen and (before all things) cor-
rect and amend these faults escaped in the Printing.

Folio.	Page.	Line.	Faultes	Corrections.	a signifieth the first side of the leafe. b the second.
1	b	27	for ανη περιουσιον.	reade ανη περιουσιον	
		29	for perspicuous	reade perspicuous	
5	b	7	for mountaynes of miles	reade mountaynes of miles	
14	a	17	for we areft our hope	reade we erect our hope	
		24	for entier whole bookes	reade entier bookes	
15	a	14	for hath put forth the sermons	reade hath put forth the like sermons	
		28	for Cauttion	reade Caution	
17	a	31	for to be hard	reade to be had	
	b	30	for as vnfitting	reade as vnfitting	
18	b	3	for mener	reade maner	
		22	for ενεργησις	reade ενεργησις	
19	a	33	for actitons	reade actions	
	b	27	for Oracles	reade Oratores	
20	a	34	for deuised	reade denied	
21	b	12	for That sinners	reade That sinners	
25	b	28	for take and deriue	reade take and deriue	
26	b	21	for Thexorgiums	reade Thexordiams	
27	b	31	for and of others	reade and of othes	
30	b	3	for pceeding	reade pceeding	
31	a	9	for the whole coming	reade thy whole cunning	
	b	1	for A Eratus	reade Aratus	
		23	for ore no Gods	reade are no Gods	
35	b	16	for strapeth	reade stayeth	
36	a	32	for folowed	reade slowe	
37	b	15	for Adraham	reade Abraham	
44	a	27	for exact	reade exactnes	
45	b	17	for detestation	reade detestation	
53	b	13	for committed	reade omitted	
56	b	20	for good right and this	reade good right ad this	
59	a	10	for worthy actes	reade worthy artes	
61	a	12	for communication	reade commination	
63	b	26	for eternall	reade externall	
68	b	30	for iustification	reade institution	
75	b	35	for confessions	reade Confessozs	
76	b	12	for ωλιγοπιστο	reade ωλιγοπιστοι	
79	b	10	for spzange bp	reade spzing bp	
81	a	9	for Pilce	reade Pilate	
		30	for lawes	reade lewes	

83	a	4	for Gode	reade Golde
84	b	4	for wake	reade make
86	b	36	for Srpitures	reade Scriptures
89	b	10	for the fowle	reade thp fowle
91	a	35	for cherefully	reade cherefull
94	b	35	for excrepte	reade excerpte
		16	for conuenient	reade inconuenient
		34	for and also to be	reade but also to be
103	a	13	for pzeoposition	reade pposition
109	b	1	for come ouer	reade ronne ouer
115	b	30	for very heauen is selfe	reade very hauē it selfe
117	a	30	for are directed	reade are delected
	b	30	for Chrystom	reade Chrysostom
122	b	28	for his true	reade for his turne
124	b	12	for also in the causes	reade also the causes
134	b	2	for the intigation	reade for the mitigation
139	b	6	for the palles	reade the places
142	a	2	for vnquenchable ha- ters	reade vnquenchable ha- treds
143	a	39	for admixe longe	reade admixe longe
154	b	12	for Athanasius Alexan- drius	reade Athanasius Alex- andrinus
168	a	26	for but that which is	reade but þ he which is
176	b	15	for very solitious	reade very solicitous
177	b	1	for hart of their mat- ter	reade heate of their matter
178	b	31	for Collages	reade Colleagues
179	a	26	for inuocate	reade innonate
181	b	12	for Soli Deo honor et gloriz	reade Soli Deo honor et gloria.

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CAP

That sometime the whole reading of the sacred Scripture is briefly runne ouer, to thintent some one common place may afterward more at large be declared.

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Which what great care and industry it is to be required
that those matters which are handled in the common
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Of the mixed kind of Sermons.

Cap. XVI.

The three things are always to be regarded of the Pre-
dicator: the good of the hearer, the good of the
Church, and the glory of God.

FINIS.

¶ Of framing of Diuine Sermons, or popular interpretation of the Scriptures, the first Booke. [1]

¶ What the common and popular order of interpreting the Scriptures is: and howe excellent a function they haue that teach the people in the Church.
Cap. I.



O man, doubteth but that there bee two maner of wayes of interpreting the scriptures bled of skilfull diuines, the one Scholastical, peculyer to y^e scholes, y^e other Popular pertayning to the people. That one is apt for the assemblies of learned men and young students somedeale profited in good letters: This other is altogether applied to instructe the confused multitude, wherin are very many rude, ignorant and vnlearned. The first is exercised within the narrowe compasse of the Scholes: The second taketh place in the large and spacious temples. The one strict and straight laced, sauering Philosophicall solytarinesse and seueritie: The other stretched forth, franck and at libertie, yea and delightinge in the light and (as ye would say) in the court of Orators. In y^e are mani things exacted after the rule of Logical breuitie and simplicitie: In this, Rhetoricall bountie and flourish minisreth much grace and decencie. Wherfore if a place out of the holy Scriptures bee offered at any time to a teacher in the scholes to be explained and interpreted, hee, by and by sticketh wholly therein, as one shut vp in a freight prison, pinfolde & enclosure, and not only discuteth diligently the thinges them selues in general, and al the partes of them, but also in a maner euery wo:de and syllable, thinkinge it vnlawfull to omit any thinge, or so much as a litle to wrenche aside. But he that instructeth the people, sercheth and selecteth out of an argument pro-

I. Two wayes of interpreting the scriptures: and certaine pointes proper to the both.

A collation of the order of teaching in Scholes & in Churches.

posed, some certaine common places and such as he percei-
ueth about the residew, to be most congruent to the time,
place, and persons, in discoursing whereof at large, he
bestoweth his time, and to the intent the more large and
ample a scope may be opened vnto hym, now and then he
ouerlooketh some thinges in the text of the holpe Scrip-
ture, or toucheth only eche thing slightly by the way, & as
it were mindinge some other matter. Agayne he that
readeth in the Schoole, heapeth together pꝛoꝛes and foun-
dations with as great iudgement and dexterity as he can,
and coueteth to vse those in especiall in whiche he percey-
ueth most pithe and strength to remaine: But he that un-
dertaketh to speake vnto the people, is not so carefull or
anxious but scrapeth together argumentes of all sortes,
and armeth himselfe with probable reasons, euen such as
are heard commonly among the meaner sort of men, as he
that directeth all thinges to the capacite of his common
auditoꝛy. He y teacheth in the schole wittingly & willing-
ly neglecteth those thinges that pertaine to the procuring
of beneuolence, to the mouing of affections, moꝛeouer di-
gressions, tedious descriptions, whiche the Greekes call
κατασκευαίς, Hypotyposes, amplifications, artificial eleganc-
ye of wordes, many and diuers signers, to be shorthe, all
the furniture and ornaments of an oration, and affecteth
not so much as to seme once studious of bountifullnesse in
speakinge, but as one afflicted to that lawe, whereby the
cruer pꝛoclaymed in Arcopagus to speake, *ἀντὶ νομίμου
καὶ νόμου*, that is, without pꝛoeme and affections, he is
contented with a simple, yet pure and perspicuous kinde
of speech: On the other side, he to whom it appertaineth
to speake befoze the multitude, seeketh and pꝛouideth dili-
gently with wonderfull circumspection al the said stuffe &
furniture, so far sozth as it awayleth to teach, reuel, exhort,
reproue, comfort, & of nothing maketh moze account, then
that he may draw and stir vp the mindes of his auditoꝛs
into what part he will, after the maner & quality of things
incident. Neither were it hard to bring sozth examples, in
which

whiche the selfe same argumentes or theames out of the scriptures are handled one way after þe maner of Scholasticall interpretation, an other way, after the comon or Popular. And surely out of the wytinges of the auncient fathers may be taken not a few, and those most learnedlye explained and set forth. For after þe Popular interpretatiō, Popular. al the Sermons for the most part of the prophetes, and of Chyist are expounded, and many also of the exhortations, corrections, & consolations of the apostle Paule: Furthermoze those thinges þe are read vnder the titles of Homilies, Sermons, or Oratiōs in þe holy fathers, Origen, Chrysostom, Basil, Nazianzene, Augustine, Maximus, Leo, & (after these) Gregory, Beda, Bernard, and such like. Wherunto may be added þe explanations of Augustine vpon þe Gospell of Iohn, & some certaine of þe Psalmes. But to Scholasticall Scholasticall. interpretation doe appertaine certaine moze graue and subtil disputations of S. Paule, namely, þe touching mans iustification, in his epistle to the Romaines, (in whiche yet notwithstanding the apostle breketh forth successuely into exhortations and consolations peculier to another kind of interpreting) and to the Galathians, with some in the fyrst to the Corinthians: twaine also in the Epistle to the Hebrewes, the one of the two natures in Chyiste, the other concerning the abrogation of the Leuiticall priesthōd, and the euerlasting priesthōde of Chyist. To the same order may iustly be ascribed all the commentaries of Sainct Ierom vpon the prophetes, of Sainct Ambrose vpon the Epistles of S. Paule, also the epistles and disputations of S. August. Wherelye, whosoeuer is indued wth any iudgement at al, being furthered wth those thinges þe we haue alreadye touched, may easily discern to whether kind of interpretation, ech sentence & treatise of diuine matters ought to be referred. Wherbeit since we haue already spokē of Scolasticall Transition. interpretation of þe scriptures: whē as we intrete of þe order of diuine study, so much as þe matter thē seemed to suffer & require: now it seemeth good to put forth som thinges moze at large (so; so much as we haue diuers & sundry times bin very The proposition. earnestly

The propo-
sition.

earnestly moued by a number of men thereto) concern-
ing Popular Interpretation, or that is all one, of framing
of diuine sermons to the people. Which if they shall seeme
scarce absolute in learning, as truly I must needs con-
fesse them to be : Yet haue we bestowed some trauaile and
paynes, at the least that they shoulde be apte and cor-
respondent to þ time present, & to the capacities of yong beginners
& such as be vnskillful, whō we haue takē in hand to instruct,
which also our hope is we shal by some meanes obteyne.

The partition
of this work.

Nowe my purpose is to deuyde thys worke into two
bookes : Whereof in the former I intend to declare and
touch all those thinges that are common in generall to all
Sermons : In the later such thinges as be peculiar seuer-
rally to every kind of sermon, and ought exactly to be noted
and obserued in the same.

II. The exce-
lency of the
Preachers of-
fice.
Of the name.

But in very good season even in the firste entry (as ye
woulde say) of this booke, shall we call to memory how ex-
cellent their function is, that declare vnto the people the
diuine oracles. The prophet Malachy. Cap. 2. termeth him þ
teacheth in the Church, the angell of the Lorde of hostes.
Which worde sithe it properly signifieth the office of hym
that bringeth the commandementes of God vnto men,
each mannes mynde hearing the same, maye forthwith of
necessitie, conceyue some thinge then man moze high and
excellent, and appoehinge moze nere to the heauenly na-
ture. Moreouer, þ prechers are called *συνος γοι* of god him-
selfe as though God vouched safe to admytte them as hys
fellowes and companions in the worke of buyldinge and
establisshing his church. For by like reason in a maner þ a-
postle Paule termeth his frind Epaphroditus, *συνος γοι νεκε*
συνος νεκε, that is to say, fellow labourer or (as other
luste to turne it) companyon and fellowe Shoulour. No
lesse notable is it that the same Apostle affirmeth the faith-
ful teachers to be *δικονομοις, μυστηριωδε* & is, gouernours
and Guardes of the houtholde and secret affayres of God.
Longe it woulde be to reckon by the residue of the titles
and appellations of lyke and greater dignitie, as also þ wille
and

1. Cor. 3.

Philipp. 2.

1. Cor. 4.

and sage sayings, examples, types and other ornaments. where with the Preachers of the Gospell, aboue all that can be sayde, are adozned and set forth. Yea and amonge all ecclesiasticall functions, I suppose there is no man that either can or wyll denye this one to excell farre away the rest. for it is euident y in it is placed the most excellent office of the whole ministry of the Gospell. For why, Christ departing from the earth, gaue in charge to his disciples that befoze all thinges, they shoulde stoutely applye the office of teaching.

Of the dignitie of the thing.

Goe (sayeth he) into the whole worlde, and preache the Gospell to every creature. In whiche place the charge of teaching is preferred befoze Baptisme or administration of the Sacraments: Like as also the hearing of the worde ought of necessitie to goe befoze the confession of faith. Wherebpon it cometh to passe also that the Apostle chalengeth to hymselfe, by his owne right, the faculty of teachinge, as the peculyer office of Chappcolike order, leaning to other all other kinde of actions. Christe sent not mee (sayeth he) to Baptise, but that I shoulde preache the Gospell. Neither is there any other moze certayne and sure marke, whereby the true Church may be discerned from the false, then by sounde doctrine: With euen heritickes also haue the Sacramentes in their meetings and conuenticles, but as for sounde doctrine they can in no wise boast or brag of.

Marc. 16.

Finally if the seruice wherewith God is most chiefly delighted, be sought for, euen this undoubtedly, consisteth also in the publyke denunciation of the Gospell. Wherebpon the Apostle Paule agayne to the Romaines 1. doubted not to make his vaunt that he worshipped God in spirit and trueth, by preachinge the Gospell of Iesus Christe. And in the 15. Chapter he professeth that grace was for this cause giuen hym of God that he shoulde be a minister of Christ Iesu to the Gentiles, administeringe the Gospell of God to thintent the oblation of the Gentiles might be-

1. Cor. 1.

come acceptable, sanctified by the holy Ghost. For these considerations, the same Apostle both wisely and grauely pronounced, that all those that are desirous to aspyre to this kynde of lyfe, doe couet an honest callinge: and agayne that all suche as are duly occupied therein, ought of al men to be loued, and had in hygh estimation.

Hee that coueteth the office of a Bysshoppe (sayeth hee) desyreth an honeste worke. And, The Elders that gouerne well, are worthy of double honour, those inesppecially that labour in the woorde and in teachynge. For the
 1. Timoth. 5. Scripture sayeth: Thou shalt not inosell the mouth of the Oxe that treadeth out the Corne. And the woorkman is worthy of his hyre.

Last of all, what inestimable glozpe remayneth also after this lyfe for the faithfull teachers, the noble Prophet Daniell hath left in wrytinge. They that teach others (sayeth hee) shall shyne as the brightnesse of the Firmament, and those that turne many vnto righteousnesse, shall be as the Starres for ever and ever. Whiche wordes lyke as they may be an occasion to moue them to diligence in their office, so agayne doe they minister vnto them incomperable solace in theyr labours and trauailes. And saynge the Prophet entreteth there most chiefly of those things that shall come to passe about the ende of the worlde, those vn doubtedly, whosoever they be, that in these dayes, and in this decayning age of the worlde: doe with all diligence and fydelytie sustayne the troubles of teachinge in the Church, may worthyly interprete the same propheticalle Oracle to appertayne vnto themselves.

With

¶ With what things it behoueth hym
to bee furnished, that taketh vpon hym
the office of teaching in the Church.
Cap. II.



Moreouer, whosoever taketh vpon hym the
excellent office of teaching the people in
the church, ought to be furnished in respecti-
ally with three things: Learninge, Puritie
of maners, and with a Spirit or power in
teaching.

Three things
needefull in a
Preacher: and
vwhat

For wittily is it sayde of Gregory Nazianzene in his
Apology de Fuga: That it is the point of notorious madnes,
to take vpon them to teache others, before they themselues
be sufficiently taught: For that were according to the pro-
uerbe, *Vltra crepedare*, and to meddle with diuine matters
to the perill of the soule. Those therefore that endeavour
themselves to teache the people in sacred assemblies, haue
made of a double doctrine and understandinge: The
one of thinges diuine, which they properly call diuinitie,
comprised in y^e holy writings of the Prophets & Apostles:
The other of thinges humaine, in which we doe not only
account the artes called Liberal, and the parts of Philoso-
phy commonly handled in the Scholes, and likewise the
tongues, but also ciuill discipline, and iudgement of poly-
tyke and a cononicall affaires. And that verely is neces-
sary to the Preacher to thintent he may sincerely inculke
and repeate the principles of Christian religion, confirme
the good in their godly opinions, confute the euill and those
that be of a sinister iudgement: And this to the ende he may
with the greater grace and dexteritie order al things, but
chiefely discouer and condemne all kinde of vices, whiche
raigne in diuers and sundrye sortes of men. For how
shall hee prudently frame his Sermon agaynst Warre
and manye vniuste bargaynes and contraites, eyther
els agaynste leude and cancred Customes commonlye

I. Learninge.

*Vltra crepi-
dare* is a vord
taken prouer-
bially, vwhere
a man vyll
take vpō him
further then
his knowlege
vyll seuue.

receiued, that haue not some kinde of knowledge of ciuill affayres: Eſay cap. 22. repproinge the vaine counſels of the people touching the munition of the Citie, wherein the vngodly in the time of warre dyd put moze affiance then in God hymſelfe, and in many other places beſides, wherein he rebuketh diuers ſinnes and enozmities, dothe ſufficiently declare that he was not ignoraunt of ciuill matters. How many thinges, mozeouer, mayeſt thou ſe in Jeremy, Ezechiell, Daniell and other of the Prophetes, which do not obſcurely argue, that they were right diligent markers and wiſe eſteemers of a number of thinges perteyninge to the ſtate ciuill: The ſame thinge dothe Chriſte teſtiſye of hymſelfe in many parables, of whiche ſorte is that of the vniuſt ſtuarde, Luke. 16: of the Talentes, Math. 25. and many of hys whole Sermons beſides. Alſo out of the Sacred Chronicle of the Actes of Chapollies, and out of the Epiſtles, may eaſely be gathered that the Apoſtle Paule was reaſonably well ſene both in ſlawes of the Romaines, and alſo in courtlike and ſoſenſicall actions. It is requiſite, therfoze, by al meanes, that eccleſiaſticall teachers be not onely ſomedeale ſkilful in dyuine, but alſo in humayne matters, and ſpecially in polytike and a conomicall affayres, and ſo far ſozth ſkilful ſo, as may be neceſſarye to the furtheraunce of their ſlocke committed vnto them, and the impeachment of all kinde of wickedneſſe and impyette. But no ſmal number of thinges appertinent to this kinde, as well by the familiar acquaintance with men of meane wiſdome, ſo they be ſene in uſe and experyence, as alſo by the diligent annotation of ſuch affayres as daylye come to paſſe, and the inueſtigation of the cauſes and circumſtances in the ſame, euery god and wel diſpoſed man may eaſely gather and conceiue.

Sanctimony
of liſe

Now that ſanctimony of lyſe ought to be required in a Preacher of the Goſpell, euery man may iudge: ſeing it proſſeth nothing at all to edifie the Church of GOD

in

in woꝛde, if that whiche is already builded vp, bee subuer-
ted agayne with euill conditions. A good life is as it
were a scale, whereby sounde doctrine is confirmed in the
hearers.

A thing most vnseemely it is, in case hee that professeth
to be a Whisition, and wyll take vpon him to heale others
of their infirmities, bee hymselfe all scabbye and full of
byles. Whisition, wyll they all saye, heale thy selfe.

Therefore, ought all men to set Christe before them as
they? Scholemaster, whom we may heare preache not
onely in woꝛde, but also effectually in dede. For whiche
cause the Apostle most diligentely prescribed what man-
ner of men Bysshoppes or Elders, & lykewyle Deacons
with their whole families ought to be, with what ver-
tues hee woulde haue them chiefely garnished and
from what vices hee woulde wyshe them to bee free.

Lucke 4.
1. Timoth 3.
Tit. 1.

Albeit this is also to be added, that where wee may
not haue altogether so perfect and absolute Preachers
in euery respect, as we couet and desyre: yet ought wee
to suffer and imbrace those, whose doctrine is sounde
and with no spot of heresye, or noysome opinions in-
fected. For whither any thorow enuy, or thorow conten-
tion, or thorow occasion, doe teache, so they preach Christ,
all is well, and God is to be thanked.

Phelipp. 1.

No man is bozne without his fault, great alwayes is
the fragilitytie of mankinde, and on euerye side euermore
are we misers enuironed about, with certayne domestical
furies (as yee would say) continually enticing vs to sinne.
In lyke maner, there is no man that can eschewe the by-
tyng teeth of detraction. And in no place mayst thou not
(in these dayes specially) beholde the malignaunt multi-
tude (what saye I multitude: yea euen those also that
take vpon them far beyonde the common sort) whettinge
their tussles, to slaunder and backbit the ministers of the
Church, euen there also where they haue no iuste
cause or occasion so to doe.

Lib. I.

Of framing of

A number of Sicophants there be, of the sect and faction to that wicked Doeg (in whom Ambrose expoundinge the Act of Luke, saith appeared a type of Iudas the traitor) that haue the cast to construe and interpret actions, of themselves boyde of all blame, as huge crimes and enormities and in their accusations, to make moze then mountaines of misfes, or oliphants of flies. Whosoeuer therefore is wise, will not rashly giue hēde vnto those, that commonly and willingly speake euill of Ecclesiasticall teachers. Whether may be referred that which the same apostle, notable grauely prescribeth touching the life and conuersation of Elders, then carefully and wisely admonisheth, that an accusation against a priest or elder, is in no wise to be admitted without two or three witnesses.

1. Timoth 5.

III. Power in teachinge.

In the thyrde place wee sayde that to a Preacher is needefull and requisite a spirite and power in teachinge. I vnderstande by the name of Spirite and power, a certayne peculiar facultie of proposynge sounde doctrine, and also of mouing and drawing of mindes, to thintent, that as many as is possible may reape most ample fruite, and as few as may be presume to disallowe any thinge as vaine & vnfruitfull. Which facultie, in one place is called δύναμις power, in an other place ἀσθένεια boldnesse of speache, sometime βύσσια might, now and than πνίμα, Spirite erewhile agayne ἀποδείξις πνιματος καὶ δυνάμεως, the demonstration of the spirit and power. For so doe the Euangelistes testifie of Christ.

Math. 7.
Marc. 1.
Luke 4.

He taught as one hauing power. All men were astonied at his doctrine, bycause his woord was ioyned with power. And the Apostle Paule 1. Corinth. 2. My woordes and my preaching were not in flatteringe phrases of mans wisdom, but in the demonstration of the spirit and of power, that your faith might not bee in the wisdom of men, but in the power of GOD. Whiche forme of speakinge bee vseth also in the fourth Chapter of the same Epistle.

Agayne.

Agayne, in the fourth of the Actes, Peter filled with the holy ghost, is had in admiration for his libertie in speaking. And in the same chapter the Apostles pray vnto God that he would giue his seruants grace to speake the word with all boldnes. In the 6. cap. is commended Steuen full of faith & strength, or rather power, (for the word *δυναμις* is there read) and that none coulde resist the wisdom and spirit which spake in hym. Of lyke sort and effect is it that the Lord sayeth vnto Ieremie: Beholde, I haue giuen *Jeremy. 1.* (saith he) my wordes into thy mouth, beholde I haue appointed thee this daye ouer nations, and ouer Kingdomes, that thou maiest plack vp and roote oute, subuert and destroye, built and plant.

Many moe places there be whiche do not obscurely make mention of this facultie and power in speaking. But it appeareth y^e the apostle ioyned these three thinges together. I meane, Doctrine, Puritie of lyfe and Facultie or Power in teaching, in that place where he sayeth vnto Timothy: *2. Timoth. 1.* Take a paterne of the wholesome wordes, which thou haste harde of mee, with faith and loue which is in Christe Iesu. The notable thinge giuen thee in charge, keepe thorowe the holy ghost, which dwelleth in vs.

By holsome wordes, is playnely and sufficientlye ynough distinguished and meante, Doctrine: by saythe and loue, Puritie of lyfe: by the excellent thinge giuen in charge and the holy ghost, Facultie or the giste of teachinge. And certes so farre forth is this power and vertue in teachinge, which we haue touched in y^e thirde and laste place, requisite in all those that wyl teach the people, that albeit they be endued with learning, and also with integritye of maners, yet in case they be destitute of this one, let them neuer looke to accomplishe any thinge worthy of prayse or commendation.

Wherefore, so muche the more muste all menne labour the matter, that prepare them selues to the function of teachinge, or that haue alreadye aspyred there vnto, that lyke as they are furnished with erudition, and

*Doctrinae
inueniuntur
et facultas
in docendo
2. Timoth. 1.*

Lib.I.

Of framing of

and good manners, so also adorned with a spirit and power in teaching, they may come forth into the publike Theatre of the Church.

Spirit or power in teaching vvhence it commeth, and how it is increased.

That God giueth the spirit in teaching.

For as much as the spirit or power in teaching, (to thintent we may ad this also) is geuen freely of God in the first calling: but the increase thereof is obtained of him the more often prayer: Finally it is nourished and preserved with a seruent studie of procuring the health and saluation of the hearers. Whereof the firste verie is manifest. For whomsoever GOD voucheth safe to chuse and selecte to the excellent office of teachinge the people in the Church, the same also immediatly he freely garnisheth with his spirit and giftes, necessarye to so weighty a charge.

A plentifull wytnesse of hymselfe is Ieremye, Cap. 1. who, when he had sayde that he coulde not speake as one that was a childe: heareth the Lorde sayinge vnto hym: Thou shalt goe vnto all that I wyll sende thee vnto, and all things that I wyll giue thee in charge, shalt thou speake: I haue given my wordes into thy mouth, &c.

Christ lykewise is a witnesse of the same matter, promysing to sende and geue to his Apostles and Disciples the holy ghost, that shoulde teach them in all trueth, whiche shoulde strengthen and furnishe theyr myndes, and in theyr extream perils euen with Kinges and Princes also minister vnto them, in due time, what thinges they shoulde speake. To be shorte, the Apostle Paule affirmeth, that it is GOD that maketh the ministers of the newe Testamente meete both to thinck and to speake.

Ioan. 16.
Math. 10.

2. Cor. 3.

That the increase of the spirit, is obtained of God with often prayer,

The seconde pointe becommeth playne and perspicuous by this, that the Apostles in the Actes Cap. 4 doe make their petitions vnto GOD, that he woulde graunt vnto his seruants, That they might speake the worde with all confidence and libertye.

And Paule not onely hymselfe, for the same cause sueth vnto

into GOD with continual prayers, but also requesteth and beseecheth others to doe the same: Pray (sayeth hee) for mee, that the woorde may bee giuen vnto mee in the openinge of my mouth, with libertie, to the ende, I may make manifest the mystery of the Gospell, for the which I supply an ambassade in chaines, that I may speake therein freely, as I ought to speak. Agayne in the 21st of Eessa. 3. Pray for vs, brethren, that the worde of the Lorde may haue free passage, and be glorified. For whiche cause also there is a custome receiued in all Churches, that all Diuine Sermons shall begin with publick inuocation: In whiche inuocation, it becometh all men with their whole hartes to pray, first that the Teachers may sincerely and with boldnesse open and explaine the woordes of God: then that GOD woulde vouchsaue to illustrate the hartes of the hearers, so thende they may rightly vnderstande the doctrine proposed, and duly vse and practise the same. As touching the thirde, it is certayne, that where the office enioyned of GOD, is with zelous and seruent affection executed, it cannot bee, but that hee of his bountifull goodnes will brynge to passe, that happye and prosperous successe shall followe and ensue. For GOD will not suffer the great labours and industry of good men seriously seeking his glorie, to become frustrate and voyde of fruite. For this cause, the doctrine of the word of GOD is not in one place alone, resembled vnto feede that bringeth forth much fruite.

Ephe. 6.

That the godly and earnest teachers shall haue good & happy successe in their doctrine.

The Apostle also exhorteth Timothy not to neglect the gift giuen vnto hym, but to exercise himselfe diligently, to thintent his profitting might be apparant in all thinges. For if he gaue attendaunce to him selfe and to learning, and continued therein, it woulde come to passe, that hee shoulde both saue himselfe, and his hearers. And certainly he that doubteth not of his callinge; hee that is assured of the veritie of the doctrine which he professeth, hee that cannot be reprooued of any manifest crime, hee that is pure in his conscience of his owne fidelitie and diligence; hee

Esa. 55

Luke 8

1. Timoth. 4.

that accounteth nothinge of more weight and importance, then to sanctifie the name of God on earth, and to gayne as many vnto Christ as is possible. Undoubtedly hee speaketh boldly and vnbashfully that which God commaundeth. The sharpe and vehement Oracion of this man, striketh and perzeth the hartes of the hearers, yea he doth not onely pricke men forward to the amendement of lyfe, but playnely fozeeth and compelleth them. Wherefore there is no man, but that may perceyue him to be decked and adorne with a singular spirite & powze in teachinge, euen of G D D himselte. But such a study, and such godly affections, the Apostle very artificially describeth.

The studye &
affection of a
true Preacher
by the descrip-
tion of Sainct
Paul.

1. Thess. 2. his wordes (no doubte) are woorthy of vs to be remembred, and such as all Preachers ought continually to haue in a table before their eyes.

Yee your selues knowe, bretheren, (sayth hee) our entraunce in vnto you, howe that it was not in vayne: but after that wee had suffered before, and were shamfully entreated at Philippos. (as yee well knowe) wee behaued our selues boldly in our God, to speake vnto you the Gospell of god with much strining. For our exhortacion was not to bring you to errour, nor yet to vncleanes, neither was it with guile, but as we were allowed of god, that the gospel should bee committail vnto vs, euen so wee speake: not as though wee intended to please men, but God, which trieth our hartes. Neyther was our conuersacion at any time with flatteringe wordes (as ye well knowe:) neither in cloked couetousnes, (God is recorde :) neither sought wee praise of men, neither of you, nor yet of any other, when we might haue bene in authoritie as the Apostle of Christ: but we were tender amonge you, euen as a Nurse cheriseth hir children: so our affection beeing toward you, our good will was to haue delte to you, not onely the gospel of God, but euen our owne soules also, because yee were deere vnto vs. Yee remember bretheren, our labour and trauaill: for wee labored day and night, bicause wee would not be burthenous to any of you, and preached vnto you the gospell of God, Ye are witnesses, and so is god, how holily & iust-

ly, and vnblameably wee behaued our selues amonge you that beleue: as ye know, how that we exhorted, and comforted, and besought euery of you, as a father his children, that ye would walke worthy of God, which hath called you to his kingdome and glory. Which wordes if they were so exactly weighed & considered, as mæste it were they should, do euidently declare y^e the apostle taught in spirite & power: albeit those yet that immediatly folow, touching the notable effectz of his Sermons, doe moze perfectly proue and illustrate the same. Wherefore (saith he) we thancke God without ceasinge bicause that when yee receiued of vs the word, wherby ye learned god, ye receiued it not as the worde of man, but euen as it was in deed the worde of God, which worketh in you that beleue. The like will, the like study, and the like seruency, we may perceiue in that oratio, which the apostle had to y^e Elders of y^e church at Ephesus, a litle befoze he traunyled to Ierusalem. But we may not conueniently (least we should be ouer tedious) repeate y^e same at this presente. Therefore, we saide not without cause, y^e the spirite & power in teaching is both nourished and conserued wth an ardent study of procuring y^e health & saluation of y^e hearers. But as touching al these points, I meane lerning, innocency of life, & spirit or power in teaching, y^e reader, may obserue muche moze matter in y^e epistles to Timothy & Titus which verily forsomuch as they seme altogether prepared to expresse y^e whole office of a preacher, whosoener taketh vpon him the charge of teaching y^e people may worthily read, yea & often read them agayn. Thus much we thought good to premise to thintet, we might make it plaine & apparant, y^e y^e office of teaching y^e people in y^e church, is of far moze difficulty & weight, then a number suppose it to be: and y^e it ought not rashly & vnadvisedly to be take in hand of euery one, much lesse greedily to be luanaded. No smal nuber there be y^e at teine to y^e gouernment of churches, yea, & (y^e I may vse y^e words of Iere.) make hast to run befoze they be sent: & yet are toucht, in y^e meane tyme, wth very litle or no care at al of obtaining of god his spirit & power in teaching.

The effect of
S. Pauls Sermons.

Aa. 10.

Conclusion.

The cause of
the premises
hitherto, touching those
things that
are necessarye
to a preacher.

Act. 13.

Bishops,

Bishoppes, therefore, aboue all men, ought to be circumspect in this behalfe, that they commit not rashely this reuerende function to euery one that will see for the same, especially to younge men, who neither knowledge of holy Scriptures, nor the vse and experience of thinges, or any earnest study and zeale of religion, doe commend and set forth. Neyther was it without good cause spoken of the Apostle that wyse workeman in the church of God, where he sayeth: Lay no handes hastily vppon any man, neyther be partaker of other mens sinnes.

1. Timo. 5.

¶ The ende of a Preacher what it is. Cap. III.

In vwhat thinges the Preacher ought to be stowe his labor.

The Gospell what.
2. Cor. 5.

The ende li-
mined to a
Preacher.

a. Timo. 3.



But what the ende of a Preacher is, may partly be perceyued by those thinges that we haue next before touched. His worke and labour chiefly consisteth in this, that with all study and inforcement he aduance and set forth those thinges that conduce to the saluation and reconciliation of man vnto God. Wherevnto it pertaineth, that the Gospell is called the worde of health, and by which men obteyne remission of sinnes. And wysely sayeth the Apostle: It seemed good vnto God, by the foolishnesse of preaching, to saue them that beleue. In the same Epistle also, Cap. 9. I became all thinges to all men, that I might saue at the leaste some. God gaue vnto vs the ministry of reconciliation, and put in vs the worde of atonement. In effect, sayth the office of a Preacher, is by the ayde of the holy Scriptures to accomplysh all thinges, we doubt not to asserme, that to be the ende appointed to a Preacher, which the holy ghost by the mouth of the Apostle hath prescribed in the sacred Scriptures: The holy Scripture (sayth he) is able to make thee wyse to saluation. When, therefore both the Preacher giue apparaunt significatiō, that he with his whole hart and power, is bent to promote & aduance spiritual profit and vtilite of men: When as he handleth

and

shall confirme the true and wholesome opinions, represseth and
grauely confuteth things erroneous and hurtfull: when
he diligently inculceth and inferreth those things that
are requisite to the good and true information of life: a
gayne, severely correcteth those that offend, labouring
to bring them into the right way: Lastly when he exho-
ret, beseecheth, blameth the sluggish and dull, and com-
forteth the afflicted: finally pretermitteth no note of
those things, whereby he trusteth the mindes of his
auditors may bee trapped and drawne unto Christ our
Saviour: In this our countie and in all other
places of this Realme, as in the olden times, it hath
been the office of the Preacher, cap. III.

The markes
of a true prea-
cher.



That many things are common to the
Preacher with the Orator, Saint Au-
gustine in his fourth Booke of Christian
doctrine, doth copiously declare. Therefore,
the partes of an Orator, whiche are ac-
counted of suite to be, Inuention, Disposi-
tion, Elocution, Memory, and Pronunciation, may right-
ly be called also the partes of a Preacher: yea and these
three to Teach, to Delight, to Turne: Like wise againe the
three kindes of speaking, Lofty, Base, Meane: Poisoner,
the whole craft of varietie the Orator by Schemes and
 Tropes, pertaineth indifferently to the Preacher and O-
rator, as Saint Augustine in the same booke doth wit-
tily confesse and warmly proue. To be short, whatsoeuer is
necessarie to the Preacher in disposition, Elocution, and
Memory, the Rhetoricians haue exactly taught all that
in their workhouses: wherefore (at my opinion) the Prea-
chers may most conueniently learne those partes out of
them. Certainly, he that hath bene some deale exercised in
the Scholes of the Rhetoricians before he be receiued in-
to the order of Preachers, shall come much moze apte

That many
things are
common to
the preacher
with the ora-
tor: & what.

Rhetoricke al-
so to be lea-
ned of the
Preacher.

and better furnished then many other; and may be bold to hope, that he shall accomplish somewhat in the Church, worthy of praise and commendation. Whiche thinge to be true, the excellent institution in the faculty of well speaking, of the most famous men, Cyprian, Chrysostome, Basilus, Gregorius, Nazianzenus, and other both abundantly argue: who being not a little furthered with the furniture of oratory, or all arte, became easely of all other the most notable Preachers.

That the rhetoricall precepts of Pronunciation, pertaine not to a Preacher.

But pronunciation, so; as much as it is now far other, wese bled, then it was in times past, and that all thinges ought with greater grauitie, yea maiestie, to be done in the Temple then in the court (to the whiche onely the Rhetoritians sometime informed theyr Disciples) agayne, syth every Province and every language hath hys proper decorum and comelynesse both in Pronunciation and gesture, which in an other place woulde not so well be lyked off: It shall be good for the Preacher, not to searche the arte of Pronouncing out of the Scholes of auncient Orators, but to endeavour hymselfe rather to imitate those Masters, whom hee perceiuaeth, aboue the residue, to be commended for their excellent grace and betteritie, in Pronunciation and behauiour, especially in theyr owne native Countrey and region.

That the preacher differeth in many thinges from the Orator, and that chiefly in Inuention.

By all these thinges it may appeare, that the Preacher hath many poyntes, chiefly in Inuention, wherein he differeth from the Orator. Whiche thinge seeinge it is so, it shall be our part, in opening of Inuention, to employ a speciall labour and diligence. Albeit, in the meane time, if thee shall perceiue any thing to happen by the way as touch-

ing disposition, needful to be marked, we will in no wese dis-

semble it, nor forget it. What

What matter the Preacher shall chuse to handle and entreate off. Cap. V.



Christe in one place sayeth that the celestiaall teacher, is lyke vnto an householder, which bringeth out of his treasury, thinges both newe and olde. And the apostle calleth the same a faithfull and wise Guarde or Dispensator in the house of God.

Wherefore the Preacher shall with all diligence and fydelytie applye hymselfe vnto this, that as ofte as he is purposed in his minde, to teache and to exhort, hee chuse and selecte suche matter, as may be profitable, wise, and necessary. Whiche, how and after what sorte it ought to be vnderstande, it is requisite that we declare more at large.

The vniuersall doctrine of the Gospell is (no doubt) very profitable, but it falleth out (how I knowe not) that that is founde to engender most amiable compassion, especially with the rude people, wherby faith properly is nourished, wherby they are prouoked to charitye and good woorkes, and lastly wherby the hope, as well of the true believers as also of the good doers is strengthened & confirmed. For the whole man as wial interuell as eternall hath neede to bee instructed and taught: not onely as touching the duties of this lyfe present, whereof some are towards God, and other some towards men, but also as touching the expectation of the lyfe to come. For thowme the knowledg and right vse of these thinges, man finallye is made perfect, and procureth to himselfe an entree to the true and euerslasting felicitye. And surely the doctrine of Faith, and Love, or Charitye,

Math. 13.

1. Cor. 4.

What matter the Preacher shall chuse.

I. Profitable.

Cap. V. What matter the Preacher shall chuse.

doth most duly teach and instruct this present lyfe, when as faith agreeing to the inward man, sheweth schieselye what we owe vnto god, & loue enforming & outward mā, teacheth what we owe not only vnto god, but also to men. But hope with the things that cleaue therunto, do certify vs of those benefits of the lyfe to come, with the expectation whercof, we ought to sustaine and pꝛoppe by our languishing myndes werped and laden with misery. Wherefore the preacher shall wholly be occupied in handling and discoursing of these places most chieflie which are conteinēd vnder Faith, Loue and Hope. Now, to Faith belong these places: of the goodnes and power of God, of the fre mercy of God toward vs, of the benefites purchased by Christ, of the merit and effect of the death and of all the actions of Christ, of the giftes of the Holy Ghost, of repentance and true mortification, of faith and spirituall viuification, of the remission of sinnes, of the iustification of man thow faith in Iesus Christ, of the right inuocation of the name of God, of the sayles exercise of prayer, of thanks giuinge, of the sincere worshippinge of God, his name, in what points it consisteth, of the dignitie of God, and the loue of the worde of God, of the promises of God, of confession of the true veritie, of constancie in faith. Likewise, against the abusers of the name of God, against others and against pagans, Iohannes, superstitions, against rites of idolatrie, against newe strange superstitions. Also those first articles of religion conteinēd in the Symbol of the apostles, called the Creede, are to be placed in this tribe of faith.

Of matter p-
fiteable, three
special places,
and whiche,

1. Places of
Faith.

2. Places of
Loue.

As to the order of Loue, pertaineth these places of the amendment of lyfe, of the integritie of matters, of chastitie, of modestie, of avoiding of offences, of synnes and liberalitie, of almes, and other good deedes, of patience, of bearing the crosse, of forgiving of those that hurt vs, of praying for all men, even for our enemies, of humilitie, of obedience to magistrates. All of these things shall become euery man in his calling and trade of lyfe. Hope,

ouer

ouer, against y^e, against dronkenness, against slaundering and detraction, against fornication, against superfluitie in apparel & other things, against filthy idlenesse, against vsurers, against euill and noysome customes, against al kinde of vices which from time to time doe craepe in amongst vs. Lastly, to these ought to be added the declaration of y^e Decalogue, especially the commaundements of the seconde table. Now the doctrine of the church, of the communion of the Church, of the autho^rytie of the Church, of ecclesiastical discipline, of the sacramentes, of the institution and right vse of the same, is wholly applyed to the exercise of faith and loue ioynly together.

Last of all, to Hope are these places to be referred: of eternall life in the kingdome of heauen, of the glo^ry of the soules and bodyes after this lyfe with Christe sittinge at the right hand of God the father, of the resurrection of the body, of the last iudgement to be executed by Christe, of the rewarde of god works in the world present and to come, of the assured deliuerance of the godly out of daungers, of the paines and sond^re calamities of the wicked, of the euerlasting condemnation of y^e vngodly. But who is able to reckon by and rehearce all places in order? These be: rely are the chiefe and principal, which bene euery where in the sacred scriptures, in the sermons of the p^rophetes, of Christ and the Apostles most plentifully exp^ressed, and that most hole^somly are p^ropounded and set foo^rth to the multitude in the Church, and of which the teachers of the people shall neuer at any time sufficientl^ye, neuer out of season entreate. And that we haue rightl^ye and p^roperl^ye recited and digested these said places, this may be a p^roofe, that the Apostle writinge to Timothy and Titus (whom he had ordayned bishops and teachers in the Churches of God) inculketh euery where the same, and with lyke diligence vndoubtedly commandeth them to be v^rged and inculked of others. And to Titus. 3. he willet^h generallye all foolish and vnprofitable questions by all meanes to bee auoyded and eschewed.

1. Places of Hope.

Thus much, therefore, concerning the profit and benefit of matter.

II. Easye
why one easie
matter ought
to be chosen.

We saide in the seconde place that an easie matter ought to be chosen. And that for these causes: Amonge the multitude the greatest parte is rude and vnlearned, or if there be any in place that are learned in doctrine, yet where is one amongst them all that is expert in diuine matters? or how many shalt thou finde in the multitude that be diuines, and such diuines, as can rightly attaine to matters hard and difficult: which thing seyth it is so, in vaine shall those thinges be proposed in a Sermon, that either none at all, or els very few may vnderstand. He must remember, what soeuer he be that teacheth in the church, that he serueth the turne of the multitude, and that he ought to prouide rather for many then a few. And what, if by handling of hard and difficult places some perill commeth rather to be searched, then profit and commoditie to be looked for: for in doctrine, when some curious hearers begin once to cast in their minds how with study and diligence they may perceiue the misteries of diuine matters, this commonly commeth in by: that by long and much searching, they fall into errors, and whilst they call to remembrance diuers and sundry interpretations, they conceiue strange and phantastickall opinions, whiche immediatly after they obstinately holde and defende, and to the great hurt and disturbance both of them selues, & also of others, yea of the whole church, they delight to dispeare them amonge the vnlearned. For this cause, therefore, the apostle oft times warneth vs to auoide all kinde of doctrine that conduceth not to godlynesse, that maketh men proude and hye minded, yea curious and superstitious rather then godly disposed, that stirreth vp strife, brawling and debate, and that edifieth few or none at all. And the Apostle Peter in his last epistle Cap. 3. In the epistles (saith he) of our brother Paule, are some thinges harde to bee vnderstoode, which the ignoraunt and vnconstant doe wreste, like as other also of the Scriptures to their owne destruction. Euno-
mi-

1. Timo 1. 6.

2. Timo 2. 3.

Tit. 1. 3.

mius byshop of Cyzicene (by h report of Sozomenus) whilst
 he discusse on a time hard places to h people, of h substance
 of god, of h knowledge of god, adhibiting also captious and
 intricate reasons of Logick, ministred occasion of an vp-
 roze, in which he was expelled both from the citie and al-
 so from his byshoprick. And we in our time haue harde,
 how some moouing diuers darke and perplexed questions,
 haue giuen occasion of much euill & inconuenience, but of
 very little or no good at al. Where if peradventure in the
 booke or part of the booke which is expounded, some diffi-
 cult place do offer it selfe, that can not conueniently be
 pretermitted: then my counsell is that this moderation
 be vsed. The place shall in dede be opened but soberly
 and in few wordes: then simply and plainely: lastly with
 an exhortation added, concerninge the true and right vse
 of the same doctrine. By these thre meanes it is forsaene
 and provided, that no scrupulus and superfluous questions
 and disceptations shall arise and remaine among the peo-
 ple. Which trade of teaching we may ascribe to the apo-
 stle, who hath shewed the same vnto vs. Among the The-
 salonians were some, that with many wordes, verie cury-
 ously and diuersly disputed of the comminge of our Lorde
 Jesus Christ to the last iudgement: which controuersy the
 Apostle being desyrous to dissolue and breake vp, sayth
 bryefly bseth in manner of a pzeface and admoniseth them
 that they would not immoderately be terrified or moued
 with the wordes of false teachers: mozeouer, mindinge to
 signify that h time of Christs second comming was not yet
 to be looked for, he heapeth not together many arguments
 or propheties out of the Prophets, but with one onely re-
 son deriued of the signe or token, he proueth them to erre,
 that went about to vphold the contrary.
 For before the Lorde come, that wicked man Antichriste
 must be reuealed, wherfore, seeing he is not yet in sighte,
 it is not to be belieued that the comming of the Lorde is
 at hande.

Trip. histor.
 Lib. 7. Cap.
 19.

Occupation.

How a harde
 place isto be
 expounded.

2. Thessal. 2.
 A place of
 Paule, touch-
 inge the last
 comminge of
 Christ.

Then forthwith as pertaining to the demonstratiō of the right vse of the same doctrine, he exhorteth them that they would be of good comfort, and giue thanks vnto God that vouched safe to elect them to saluation, neither would suffer them to be of their number that shoulde be seduced by Antichrist: howbeit that this one thing remained, namely, that they would abide constant in faith, and with all their endeavour sée and escheue false teachers.

An other place of the same, touching the reiection of the Iewes & callinge of the Gentiles

The same Apostle, where to the Romaines. 9. in his disputation of the reiection of the Iewes and callinge of the Gentiles, he falleth into a very hard place concerning predestination and free election, coniecting to declare that God whether he electeth or reiecteth, dealeth alwayes iustly and vprightly: first verily inferreth one or two examples of Iacob and Esau, then of Pharaō, and forthwith a similitude of the Potter, (for these are proofes very fit to teach the rude and ignoraunt people) afterwarde as one terrified with the difficulty of the cause, he breaketh off (as yee would say) the continuance of his tale. Either of whiche his downgs (no doubt) is very wel to be lyked, for the one was profitable to the plainnes and perspicuitie of the matter, the other very necessary for vberities sake and the avoiding of error. Finally, in the cap. 11. settinge by his whole disputation, he teacheth very learnedly to the Gentiles, the true vse of his whole doctrine, when as he putteth them in minde, that they shoulde not be proude for this cause, that being taken out of the wilde Olive tree (þ̄ hath yet an other similitude) they are grafted into þ̄ true Olive: for þ̄ it might come to passe, that they should againe be cut off. And at the length, as though he had waded further then he would, he endeth with an exclamation: O the deepenesse (saith he) of the riches, and wisdom, and knowledge of God, So, I say, he is wise, and the same also worthy the name of an Apostle, that is well exercised in the interpretation of the scriptures, wherefore, let it not repent vs to solow and imitate the example of so worthy a doctōr in hard and difficult places.

Last of all, the Preacher ought to chōse matter necessary, and (as the Apostle willeth) omit superfluous. I vnderstand that to be necessary, which is most agréable to the time and place, and whiche the present multitude can not wel be without.

There be in daede a nūber of diuine places very profitable, but yet not al māte to be expōsed in euery place & time. Some people haue their peculiar vices, & in some one citie reigne diuers enozimities, which to an other citie are scarce lye known. Moreover, among some be stirred vp contencions and varieties touching the doctrine of religion, againe amongst other some all thinges are quiet. Therfoze in case thou speakest of crimes and errours to the people, in whom those crimes or errours are not to be founde, truly thou doest not wisely. For it is to be feared least thy sharpe and tedious reprehension brāde offence amonge those that be weake, whiche will now beginne to learne some euill of thee, that befoze they were ignorant off. They that minister medicines to the whole, doo rather hurt them, then confirme their health. But on the other side, if in any place sinnes or straunge heresies doe budde forth, thou doest not etkones, and befoze they take deepe roote, māte with them and endeouour to rote them out, all the blame of the euill shall be imputed vnto thee: and if, wher it behoued thee stoutly to speake, thou filthily holdest thy peace, & shalt woorthily be reported off according to the sayng of the prophet Esay, A dumbe dog, not daring to barke.

Furthermoze, if so chaunceth oft times that diuers and sondrye affaires happen, of which it standeth the preacher vppon to frame Orations of diuers kindes: as when the common wealthe is oppressed with famine, pestilence or warre, when the fruits of the field lie beaten downe with hayle or intemperature of the ayre, when sedition, tumults or other daungers are to be feared. Again, it is the part of a teacher to comforte the dismayed multitude, to induite them to the knowldege of their sinnes, to stir them vp to implore and call vpon the mercy of God.

III. Necessary
Tit. 3.
Necessarye
matter, vwhat.

Diuine places
though profit-
table, yet not
al fit for euery
place & time.

Esay. 56.

The preacher
must some-
time vary his
oration.

Lib.I.

Of framing of

To be shorſt, how many and ſundry ſoever the euentcs in humane matters be, ſo many and ſundrye Sermons may and ought to be had, yea and neceſſitie it ſelfe doeth from time to time teach vs, to uſe now one forme of ſpeaking, and now and then another. By theſe things, therfore, it may appeare vnto all men, what kinde of matter ought ſpecially to be handled of the miniſters of ꝑ church. ꝑeether is it to be doubted, but ꝑ the holy fathers as many as were euer occupied in this moſt excellent function of preaching, had a right dilygent care & conſideration of theſe things. For vndoubtedly to thintent the auncient Doctozs of the Church might at all times propoſe the like matter, ꝑ we haue ſpoken of, to the people in ſacred aſſemblics, they one while explaned the holy canonically bookeſ entirely from the beginning to the ende, an other while, ſome parte of the holy Bible, nowe and then, ſome certayne chapter or place excerpſed out of the ſame, againe ſomtime, they framed their oration of any matter offered and inſident by occaſion. And leſt they ſhould be thought not to haue ſo dilligent regarde and conſideration of the publique vtilitie & edifying of the whole congregation, as was meete and expedient, their cuſtome was (which cuſtom in many places dothe yet ſtill endure, and where it is aboliſhed ought wꝑthily to bee reſtozed agayne) that in euery Church the paſtoꝝ with the reſidue of the ꝑieſtes or elders labouryng together as well in the word as in gouernment, ſhould meete and aſſemble themſelues, and then maturely delibérate and define, & cꝝdyng to the ſtate of the church and maner of the time preſent, what booke, or what parts thereof, what places out of the ſame, ſynally what matter or what chapters were moſt expedyent to be handled and illuſtrated to the people. Wherefore the miniſters of the worde, like as the aſſayzes of the faithfull required in euery place, after the aduice and determination of the Colledge of Elders, were eꝑther occupied in ꝑ interpretation of certen of ꝑ ſcriptures, or byd inculke moꝛe exactly & frequently then they were accuſtomed ſome certayne ſounde pꝑincyꝑ

The order & maner of the auncient doctozs of the church in their teching.

The paſtoꝝ with the other miniſters ought to conſult, as touching the matter of the Sermon, accordinge to the maner and condition of the time.

principles of religion, or, by reason of rauening wolues, that is to say, hereticks and hipocrits, they impugned and subuerted their absurde opinions, or reppoued the vices of certain brethren lyuing rather after the flesh then after the spirit, and excited them to diuers and sundry vertues, or els they vled apt consolations for some publike calamitie, that had lately happened. Neither thought they yt sufficient, if an argument proposed were once or twice, & of one onely speaker entreated off, but as many as were there placed in the ministrie, prosecuted in many sermons, the selfe same cause, with great and wonderfull consent. And of this custome of the moze ancient and purer church, we finde witten by Tertulian. Cap. 39. Apologetici, Wee came together (sayth he) to commemorate the diuine scriptures, if the qualiti of the times preset doth compel vs ether to premonish, or to reknowlege any thing, certes with holy communication, we feede our faith, we rest our hope, we fix our assurance, and with ofte repetitions and suggestions we confirme the discipline of precepts. Moze cleare is that which S. August. explaninge the 34. and 139. Psal. as he hymselfe counteth them, also in his second Sermon vpon the 36. Psalme, about the beginning sayth, that he was commaunded of his brethrne and companions, to interpret those Psalmes. Mozeouer, as touching entier whole booke of scripture expounded to the people, examples therbe nothing obscure. Origen opened and interpreted to the people certaine booke of the olde testament, as well out of h law as out of the prophets: namely, Genesis, Exodus, Leuiticus, Numbers, Iosua, &c. albeit some parcelles thereof are wanting. But Chrysostom hath moze grace in his homilies vpon Genesis, vpon the gospel of Mathew & Iohn, and on the Epistles of S. Paule. S. August. also in h beginnunge of his exposition of S. Iohns epistle, sheweth y he had explained in order al h whole gospel of S. Iohn, & when as by reason of feastful daies falling in the meane time, necessitie required certaine readings out of h gospel to be recited, & declared, he would procede, (those daies being past) in the tractation of h sayd epistle of S. Iohn.

One and the same matter diuers times handeled of all the ministers to the people.

and

What fathers expounded to the people vvhole booke

And

Who they
were that ex-
plained certen
partes or per-
cels of the ho-
ly bookes to
the people.

Sermons fra-
med to the ex-
positiō of ſome
one place out
of the ſcrip-
tures.

Sermons of
thinges offe-
red by occasi-
on.

Neither want their sermons wherein are opened and ex-
pounded certen partes of the sacred scriptures. Basill
in elenen homilies uttered apparantly the beginning of
Genesis touching the creation of thinges, and some cer-
tayne Psalmes. There be extant also certayne percels of
Esay, Jeremy, and Ezechiel, in lyke order illustrated of O-
rigen. We may reade, in like maner, the most learned ho-
milies of Chrysostom vpon some of the Psalmes. If a man
require Sermons compacted and applyed to the explica-
tion of some one place out of the Scriptures he shall finde
euery where inuolue. In Chrysostom thou shalt see homilies
concerning those wordes in Genesis: I will put enmitie &
discord betwixt thee & the womā, also touching þ faith of
Abraham, and offeringe vpon of Isaac, of Ioseph solde by hye
betherne, of the continency of Ioseph, of that whiche is
writen Iudicum, .i. Iephthe went forth to battell, & bow-
ed a bow, .xx. of Anna, Elcano, of the education of Samuel, .4.
homilies. Long it were to reken vpon what places of þ scrip-
ture the same autho: hath in like maner explained. Which
thinge may by very good right also, be sayde of August. Of
Basill are set forth two homilies, the one vpon the begin-
ning of the prouerbes of Salomon, the other vpon th'entry
of S. Iohns gospel. Among the homilies of Gregorye Na-
ziāzene, there is one extant, wherein is expessed the euan-
gelical history, touching the Pharisees that tempted Christ
with a question propounded: Whether it were lawfull for
a man to put away his wyfe for euery cause. Moreover, in
many places þ custom is, to haue vpon þ Sūdaies, certen
fragments as wel out of the history of þ Gospel, as also out
of þ epistles of thapostles, and wordes of the prophets, re-
peated in sacred assemblies, and faithfully expounded to þ
hearers. Last of al, diuers & sundry orations may be seene
of euery thing offered by occasion in diuers & sundry wri-
ters. For in the woordes of Chrysostom in his fiftē Tome
we read sermons touchig þ calamity of þ cite of Antioche,
thowso sedition & rebellion there raised: touching þ wrath
of the Emperour agaynst the Antiochians, and that
the

The feare of Princes is profitable : to the maiestates sent from the Emperour Theodosius for enquiry after the subverters of the regall images : of the atonements and reconciliation of the Emperour with the Citie (the occasion of all which homilies thou shalt learne out of Theodoretus, Lib. 5. Cap. 19. and 20. And out of Tripart. historia. lib. 9. Cap. 32): of women that decked themselves with golde and garlands, and folowed diuinations and incantments : of those that receiue vnworthily the diuine and holy misteries : of them that beleeue not the paynes of helpe : of almes : of con corde : that moderate temptations are profitable : also, after his returne from his former exile, &c.

Nazianzenus in lyke maner, hath put for the the Sermons, as that wherein he excuseth himselfe, that hee had absteined a certaine time from his ecclesiasticall function : a consolation touching the calamitie of the bayle: Item, to the Subjects stricken with feare, and the Emperour moued with yre : also, touching regarde and prouision to be had for the poore, &c. There is extant a Sermon of Cyprian of lyke effect made when the pestilence waxed hote. By these may the Sermons be ascribed also uttered in the prayse of certain vertues, or in dispraise of certayn vices, of which soyle Basil hath ministered some vnto y Church, Chrysostome very many: Agayne the funerall orations like wise of Nazianzen and Ambrose.

Orations made of vertues and- gainst vices.

But in all Sermons vppon what occasion soener they be framed and made, this Caution is in any wise to be marked and taken heere off, namelie that nothing be brought in or alledged, but that whiche is certaine, substantiall, sounde, taken out of the holy Scriptures, out of interpreters wholy credible, or out of the chiefe & most allowable Hystorographers, and by all meanes agreeinge with the doctrine expressely contained in the volume of the Sacred Bible. For those men that propounded sectes or opinions grounded vpon no good foundation, and those that

A Caution to be vsed in Sermons.

that delight to tell fabulous tales and hyppocryses, as a number of craftye and subtil felowes haue deuised and imagined for their owne lucre sake of haundredes, eyther of them indifferently doe incurre reprehension: The one sorte are euill spoken of as vnskillfull and mutable and the other bee repproued of leuitie and auarice. Wee haue spoken of the ende and matter of Sermons, it is mete that wee adde some thinges also concerning their forme.

Transition.

¶ Some thinges touchinge the
formes of sacred Sermons.
Cap. VI.

Sermon how
and after
what sorte it
ought to bee.
I. Brieft.



¶ Every Sermon ought to be brieft: then, to consist of playn and perspicuous speech: thirdly, to haue partes rightly ordayned. The first is necessary to thintent the people may cheerefully and without ycksamnesse come together to sacred assemblies, and the moze easely commende vnto their memozye the thinges that are heard. For it is by no means requisite that ecclesiasticall sermons should excede in poliritie orations, sometimes accustomed to be made of Orators in their consistory. Therfore only to them both, as wel Preachers, as Orators, were giuen certayne dyals for to measure the howers withall. And many thinges may in few wordes be declared.

II. Perspicuous

The seconde is required as well for the vnlearned, whereof there is a great number in the multitude, as also for the auoyding of all suspition of sinister and fraudulent dealing. For in dede, an oration ouer cunninglye made and after a sorte inuolued, induceth the hearers, to thinke and surmise that some thinge els is sought for, rather then they profite.

¶ Therefore, albeit a man be thorowly furnished with all kinde of preparation and furniture of speaking, yet that
he

he so aduisedly behaue hymselfe to the people, as though he folowed by no meanes the traces of arte, beyng mindfull of that saying, that it is a notable poynt of cunnyngge to dissemble Arte.

Now he shall obtaine the facultie of speakeinge playnely in the Pulpit, that vnderstandeth well the mother tongue, that hath vsed some spare the companye of those that sounde it purelie, that hath accustomed to heare the Sermons of fine teachers, in the same tongue, that hath diligently reade ouer theyr Bookes, that are iudged to haue excelled therein, but yet hee shall passe all the residue, that is endued with a certayne prerogatiue of nature, and hath a facultie and modesty in speakeinge, as ye woulde say, ingenerate. It is no lesse vertue to speake apertly, simply, and popularly, then learnedly, sharply, and grauely. Which vertue very excellent and rare all men must of necessitie graunt, beyond the residue, alonely to Chrysostome amonge the Gecke writers, whom trulye I woulde wishe vncessantely that all Quino: Preachers should reade both day and night, yea and (if it were possible) translate hym wit^h lyke happynesse and fertilitie into the vulgar tongue. Neither ought euen those that are learned in daide, to be ashamed to borrowe and mutuate diuers places of chrysostom doctrine, yea & that in a manner verbatim; out of Chrysostom (who not without god cause hath obtained this notable name) or other, if peraduenture there may any be sounde lyke vnto hym.

Now for the thirde poynte, namely, that a Sermon shoulde consist of his lawfull partes, who knoweth not that it is required as the principall matter in euery oration, for not so muche, as an epistle written priuately to one of familiar affaires, can be destitute of the art & order & disposition of his parts, how much more then ought the partes of a sermon, which is made of most graue & weighty matters, to be placed in order, not onely the learners, but also the teachers themselves haue neede, of iuste disposition of partes: these bereely, least

III. Consisting
of lawfull
partes.

in the discourse of their Sermon they shoulde bee compelled to stonde, and by silence to doubt of what point it were best for them to speake: and those to thintent they maye the more easily perceiue each thing by hearyng, and when they are retourned home, or whersoever els they maye repeat the principall partes and Chapters by hart. Truly there is nothing more vnseemely, nothing more perillous, then if a man presume to teach in the Church ex tempore, and without pmeditatio, or rather rashly without choise to poluze out euery thing.

The care and diligence of the auncient Doctors before the Sermon.

Wherefoze also the most excellent Doctors of the church furnished thozowlye as well with the knowledge of the diuine Scriptures, as also with the vse and experience of very many thinges, had a custome in times past, to write out their whole Sermons, made and digested with great diligence, before they shoulde come to the sacred assembly. What they dyd, not onely because there were oft times present in the multitude of hearers, learned men and such as were expert in s^c holy scriptures, which marked & obserued euery litle thing that was spoken, and in case any trippe were committed, woulde by and by note it and put it by, but also for so muche as all thinges were with great fidelitie & diligence recited of s^c Potaries, by reason of aduersaries, namely, ether ethnicks or hereticks, which afterwarde hatefully and vncharitably reasoned of those thinges that were spoken of the preachers. Some againe declared in writing certayn chapters, or elabouring the help of Potaries or Clerkes, expounded those thinges that they had pmeditated before.

Such a Potary had Cyprian, being a very strapping named Paulus Concordienfis, such to the number of seuen & more were giuen to Origen by Ambrose, a learned & worthy man, as witnesseth Ieron in his worke of Ecclesiasticall wyters. Augustine declareth in his peface to the 118. psalme, that he had expounded for the most parte all the psalmes partly by preaching, partly by rehearsing to the people. There is no doubt, therefore, but that he committed

mitted to remembrance at home, those things by writing, & be minded afterward openly to utter. Certes we may gather out of the words of Gregory in a certayne homily had upon the holy day of Easter, touching the women that came to the Sepulchre of Christe, that euen in that age it was a common matter with most Preachers, to write their interpretations for good orders sake, and the helping of their memoire, and then oute of writinge to recite them openly befoze the multitude of the faithfull.

Marc. 16.

Let all Preachers therefore vnderstande, that it is theyr partes, after the example of these most famous men, studiously to digest into papers, what soeuer things they haue determined to speake in sacred assemblies to the profite and furtheraunce of their hearers: and at all times let them repute with themselves, & in euery frequent audytoire, are alwayes some present, & be moze redy to reprove, then to allow or follow, and that will many times, call into question (Censorlike) euen those things that are well and most warily spoken.

Wherupon, as the Apostle chargeth Timothy being notable exercised in the assayes of his Church, to giue attendance to readyng, exhortation, and doctrine: Euen so the Bishops of our tyme, shall worthily giue in charge, to all those that they preferre to the sacred function of teaching, that they also apply themselves to writinge, that is to saye, that they with serious meditation excogitate and searche out those things that pertaine vnto Sermons to be had befoze the people, when they haue found them out reduce them into order, and lastly hauinge aptly disposed them, comprehend them in writinge. Whiche thing, then will these men diligently do and accomplish, when as the Bishoppes, at such time as they vnderlye visite and suruey the generall Churches, shall somewhat sharply chastice all those that they perceiue to be negligent in this behalfe.

1. Timoth. 4.

This diligence and industrie of the Bishoppes, will

D. J.

Ayre

style by and procure diligence in the Preachers, which will successively bring forth incredible profit and benefit to all churches.

¶ How many kindes of diuine Sermons there bee: howe manyfolde the state is: and of two sortes of theames, Cap. VII.



Those things that haue hitherto bene spoken, euery man may perceiue, to be agreeable and concordant indifferently to all sacred Sermons: Now it is requisite that we distinguish and poynte out certayne kindes of Sermons, to thintent we may further note, what ought chiefly to be marked and obserued in euery one of them, and that wee gather together (so farre as may be) apt and meete precepts of each of them severally apart.

The kyndes
of Rhetorical
cases, not agree-
ing to di-
uine Sermons

With therfore, the action of a Preacher in the Church of God, is much discrepant from the action of a Rhetorician in the gylde hall, I freely confesse that I can in no wise fancy theyr iudgement, that endeuour to bringe, those three kindes of cases, I meane Demonstratiue, Deliberatiue, and Iudiciall, oute of the prophane market place, into the sacred and reuerend Church, and set them forth, vnto preachers to be imitated and folowed. Who knoweth not that both the name and action of cases, as they are deuised into those kyndes, are properly as well of all Orators as also of Lawyers referred to the place of common plea, called Forum, and that of those very cases, sprange the name of Casepleaders: But as vnsytting as the name of Casepleader is to hym, that deliuereth publicly vnto the chosen people of God, the doctrine of Christian religion: euen so absurde and inconuenient

in the

venient a thinge it were, that Sermons of diuine mat-
ters holden in sacred assemblies, shoulde be called cases.
We see, mozeouer, how greatly some labour and toyle,
and what euill successe they haue, whilest they go aboute
to wrest and (after a sorte) to ioyne, all the formes of di-
uine Sermons to the three kindes of cases afoze rehear-
ced. Neither can wee any otherwise indge, then
that Diuinitie, of all other disciplines the chiefe, is moste
griuouslye iniured of those men, that suppose hir facul-
ties to be so slender and bare, as though she had not fur-
niture and implements sufficient, especially for th'eccle-
siasticall function, in hir owne proper house at home.
With most squeraigne right therefore shall we endeuour
our selues to draw out of the entrailes of the scriptures,
both what and howe many kindes of diuine Sermons
there bee.

The Apostle Paule of all Preachers the Lode star af-
firmeth, y^e al the holy scripture is most chiefly profitable to
foure thinges, that is to say, to doctrine, to redargution, to
correction, to institution, and to consolation. For thus we
reade. 2. Timothy. 3. All scripture inspired of God, is pro-
fitable to learning, to reproofing, to correction, to instructi-
on which is in rightuoufnesse, that the man of God may be
perfecte, prepared to euery good worke. Mozeouer to the
Rom. 15. What soeuer thinges are written before are writte
for our learning, that thorow patience & consolatioⁿ of the
scriptures we might haue hope. Doctrin^e, or διδασκαλία, I. The signifi-
cations of the
vvorde doc-
trine.
signifieth the tractation and confirmation of all true prin-
ciples and opinions, as when with arguments taken out
of the writings of the Prophets and Apostles, it is pro-
ued that there is but one GOD omnipotent, eternall,
iust, mercifull, that God made all thinges, and by his pro-
uidence governeth the same, when also the doctrine is ex-
pounded, concerning y^e three persons, & the properties of
euery person of the church, of y^e law, of sin, of the gospel,
of repentaunce, of faith, of charitie, of hope, of the sacra-
ments, of y^e resurrection of the dead, of eternall lyfe. &c.

D. is,

These

Lib.I.

Of framing of

These and such lyke places are frequently founde in the Scriptures, explained in a iust method, and after the popular maner of teaching.

II. Of Redargution.

Redargution οὐδ' ἐλεγχος, is no other thinge then a destruction οὐδ' confutation of false and eronious opinions, which are obruded of the enimies of truthe to deceue the ignoraunt and vnlearned. For it is necessary that theyr mouthes be stopped by thautozity of gods woꝝd: for which cause the Apostle, would haue him to be a Byshoppe οὐ teacher of the church, & could be τὸς ἀντιλεγόντας ἐλεγχόμεν, that is to say, reprove and conuince the gaynespeakers. Thou shalt see not seldome times in the Sermons of the Prophetes, of Christ and the apostles, the phantasticall surmises of the Gentiles, of the false prophets, Pharisees and such lyke grievously assaulted and utterly ouerthrowne. Furthermoze, Institution, πρὸς εἶς, vnderstand to be that whereby the lyfe and maners are informed vnto Godlines.

III. Of Institution.

I III. Of Correction.

The holy Scriptures doe abounde with precepts and exhortations of this kinde, into whiche sufficiently tedious and prolixe, every man slippeth, euen without occasion, and intending some other matter. Correction, ἐπεὶ πειρασμός, is after a contrary order occupied in reprovving of corrupt maners, and of those crimes, wherevnto many men are perceiued to be giuen. The Prophetes & Apostles in their Sermons are in nothing more busye, then inueyinge against their sinnes and wickednesse, whom they couet to traîne to repentaunce, and to haue them become honest and vertuous. Last of all, vnder the name of παρακλήσις οὐδ' Consolation, what oughte to be vnderstood, there is no man that can be ignoraunt, seeing every one of vs heynge daily convicted of our owne iniquitie, doe feele by experience how greatly we stand in neede of consolations, prepared for all euents. And surely of comfortes and consolations, which may assuredly stay & erect by afflicted mindes, the sacred scripture is a most plentifull storehouse.

V. Of consolation.

In the meane while, in that one point, *instit*, or institution betwixt it selfe: In this other *in*, or correction. Where as if againe it chaunceth any man, eyther in these things which are referred vnto *in*, or in those that pertaine vnto *in*, to doubt: waue, or feare, in such sort that some great daunger of falling somewhat to hange ouer his head, then must seasonable remedie be applied, by ministringe apte consolations. It is payne therefore that the order of comfortinge in the first place, ought in this wyse of necessitie to be adioyned vnto the premises. Moreover, these things, by the consent of all men are determined to be of themselves most worthy, in which the spirituall lyfe of man, doth wholly consist, namely, Faith, Charitie, and Hope: For when these things be in any man, & diuine oracles testify that, he shall neuer perishe. And surely Faith stickinge fast to the certeyne rules of the holy Ghost, is sustented and fortified with doctrine, and redargution: Charitie, busily applying to good woorkes, is furthered and holpen forward with Institution and Correction: Lastly, Hope is nourished and cherished, with sweet consolation and comfort.

Pea, & in the order of these Chapters may all those things be disposed also, which the Rhetoricians doe comprehend in the three sayde common kyndes of Cases: But on the other side, not all the things agayne that are comprised in these Chapters, can haue place vnder those kyndes of cases. For these things that amonge the *in* are ascribed to the kynde Iudiciall, may conueniently be handled in redargution or correction: Of which that one is applied to the state definit, and this other to the state of qualitie: But those things which are attributed, to the kyndes deliberative and demonstrative, be very aptlie placed vnder institution, touching which matter, we shall haue an other place agayne else where to entreate of. But if thou shouldest requyre of the Rhetoricians a kynde of case, to the which doctrine or consolation might be referred, they coulde giue none at all, as these that haue euery more

That the Rhetorical kyndes of cases also are conteyned vnder these five orders of Sermons, but not contrary-wise.

more set ouer the whole practise of Teaching and com-
fortinge to the Philosophers of Vniuersities, and thin-
habitauntes of Scholes, giuinge themselves to ouer muche
ease and idlenesse in the meane tyme. But hee that
will followe the course and direction of those fine Chap-
ters or fountaynes, shall pretermitt no order of Teaching,
which maye serue any thinge at all to the furtheraunce
and information of the myndes of wretched men. Which
thinges seeinge they be so, it is very mate and requisite
vndoubtedly, that we distinguish and denide in order the
kynodes of diuine Sermons, which are preached to the
multitude in sacred assemblies, after the sayde Chapters
and conclusions: And the firste kynode verely may be cal-

He passeth to
the explicatio
of the kynodes
of Sermons.

The names of
the kynodes.

led διδασκαλικόν, that is to say, doctrinall or didascalick:
The second λευκλικόν, redargutiue or reprehensiuē: The
thirde παιδευτικόν, institutiue or instructiue (hee it law-
full for vs to vse these termes in this our profession, not
vnaptely expresseing the sense of our mynde) the fourth
επιτιμοδικον, correctiue: The fiftte παρακλητικόν, com-
fortatiue. Whether shall it nowe be harde or difficulte,
to define euery kynode, and to shew, what sortes of Ser-
mons are correspondēt to the same. Let the kynode
Didascalicke therefore be that, wherein any one true
sentence or moe, are proued, confirmed, and declared.
Of this sorte is the assertion of the resurrection of the
dead, discussed after a familiar kynode of speech 1. Corinth.
15. Moses, Deut. 9. and 10. teacheth the people, in a graue
oration, that all benefites receyued are to be ascribed,
onely vnto God. The kynode Redargutiue is that,
wherein a false sentence or opinion is destroyed and sub-
uerted., Esay. 44. preacheth agaynst Idolatrye.
Christ, Math. 15. impugneth and assaulteth the traditions
of men, and they, propoſerous iudgement in them. Math.
22. Hee refelleth the Saduces, which denied the resur-
rection of the dead.

1. Didascalick

2. redargutiue

3. Instructiue

D.iii.

The

The kinde Instructiue is, wherein men are inured to lead a godly and holy life. Deut. 1. Moyses exhorteth the people to observe diligently the law of God. The apostle 1. Cor. 16 and also, 2. Cor. 8. admonisheth that they woulde collect their alms, and sende it to Ierusalem. Polibert, wherein the same apostle, 1. Cor. 10. to the same effect saith, that the things which are written, are written *προς υπομνησιν ἡμῶν*, for our admonition, nothinge letteth but that this Instructiue kinde may be called also *υπομνηστικὴ* that is to saie, admonitory.

iiii. correctiue

The Correctiue kind is that, wherein the corrupt manners of men are reprovèd and chastised. Esay. cap. 28. inuiceth bitterly agaynst the erreffe and superfluitie of the Iewes. The same prophet Cap. 58. condemneth the sightly worke of the hypocrites, and requireth of them the true fruites of godlynesse. Christ Math. 5. and in a good parte of the 6. conuerteth his oration in especially to the hypocrites, and with lyke diligence, declareth in what poyntes true perfection and rightuousnes both consist.

v. Comfortatiue.

Of the kinde, Comfortatiue, are al Sermons prepared to the erection of daunted and desolate mindes. There bee extant comfortable sermons in Esaye. cap. 40. and in the eight folowing, where he biddeth the people, being in the captiuitie of Babilon, to be of good courage and comforte. Of the lyke argument we may reade a sermon of Ieremy. 29. 30. 31. Christ, Iohn. 15. comforteth and fortifieth his disciples agaynst the stormes of persecution to come. Wherefore, to these fyue kindes of sermons, all men shall worthily giue place in the Choorche, and say they are so playnely noted and distinguished of the Apostle hymselfe. Let no man be to busy eyther in diminishing or increasing of this number.

2. Timothy 3.
Rom. 15.

Preoccupatio

An other partition of the kindes.

Some man peraduenture will contende that all these thinges may be reduced to the number of three, as that the first should be *πυστικὴ*, in which might be included the kinde didascalick and redargutiue: the seconde *παρακαλῶν*, which should contain institution and correction; and the

the thirde ~~proprietie~~ ^{part} ~~but~~ as well for other considera-
tions, as also by reason of the authority of the apostle, & the
greater perspicuities sake, it is muche better to reterne
both the number and order whiche we haue already spo-
ken off.

Sometime ouermuch subtilty in handling especially of
the sacred scriptures, doth sooner hurte then profite. Per-
uise the selfe, no man can deny, but that there may decently
be added an other certaine kinde also, namely Mixte, in
which the partes are taken and compacted out of the son-
dy kyndes before specified. Wherefore, in case wee, in
the sequell hereof, shall entreat of these five kindes of dy-
uine sermons, I meane, didascalick, redargutiue, Instruc-
tiue, correctiue, comfortatiue, and Mixte, noting by the
way, what ought to be obserued in euery of them, we shall
seeme to haue taught that whiche may be sufficient, and
fully to haue accomplished our duty in this behalfe. Now
what the State is, and how many formes therof, what also
& how manifolde the Theame, it is nexte further that we
compendiously declare.

vi. Mixt kinde

Transition.

The State is a brasse summe of the whole matter, wher-
of a man purposeth to speake, and euen the argument and
fountaine of the whole oration. For if thou be deter-
mynd in thy minde either to write or speake of any mat-
ter, thou considerest and definest with thy selfe, what
thing in especially thou couetest to bring to passe.
Thou sayst therfore, that thou wilt entreat of the prou-
dence of God, of the small blessednes of man, of the resur-
rection of the dead, against drunkennes, against strife in
apparell, and so forth.
Agayne if thou wilt make a tryall of another mans writ-
ting, principally taken out of the holy Scripture, it is ne-
cessary that thou exactly, and perhaps oftener then once,
reade ouer the whole, or a part, or els some certaine place
therof (as the case shall require): whiche when thou hast
done, then pronouncest that the autho: entreateth of this
or that matter.

State, what.

D. b.

There.

Lib I.

Of framing of

That the title
of Sermons
doe oftentimes
conteyne the
State.

Therefore this short and absolute comprehension of the whole place of forme of speakinge, is called the State. And often tymes the State is conteyned in the very titles or inscriptions of the Sermons, which are prefixed to the homilies of the holy fathers, Chrysostom, Augustine, and others. In Chrysostom, we reade these inscriptions, which doe signifie vnto vs the State of the Sermons: as that it behoueth a Christian to lyue vertuously and godlyly: That vertue of every small occasion is to be enterprysed: That almose giuing is an arte most gaynefull: Of those that beleeue not the paynes of hell: Of them that receiue the Sacramentes vnworthily: That sinnes whither they be aliuie or dead are to be lamented: That pouerty is profitable: That it is better to suffer wronge then to comit wronge: Of prayer: Of repentaunce: Of bayne glorie and ambition: Of enuy: Agaynst ryot and superfluitie, &c. Loke therefore how many kyndes of Sermons be prefixed, so many formes of States also shall appere. As sone as thou perceyuest what the State is, thou mayest easely pronounce, to what kynde of Sermon it ought to be referred. The State touchinge those that beleeue not the paynes of hell, is of the kynde redargutiue. Wherein we entreate agaynst enuy, bayne glorie, ryot. &c. The State is of the kynde correctiue. That a Christian ought to lyue deuoutly and holily, the State is of the kynde instructiue. In lyke maner is it to be iudged of that, that pouerty is profitable. That it is better to suffer, then to doe iniury, may be reduced to the kynde comfortatiue, vnesse some had lyuer hane it of the kynde instructiue. No we be it, to a Sermon of mixt kinde, no one certain state, may be assigned, but accordinge to the varietie of partes, it is requisite that diuers States also be allotted out.

Theme what:
and how many
folde.

Howeuer, the sentence wherein the State of every Sermon is expessed, they haue accustomed to call the Theme. Where if the State be renoued in one worde, then is it called a simple Theme: as if thou determinest to speake of

Fayth.

Faith, of works, of death, of patience, these will be simple Themes: Faith, workes, death, patience. But if the State to consist of many wordes, and euery of a full propositiō, they call that Theme compound, as when it is sayde, that Faith doth iustify, good workes doe obteyne with God the benefit and rewarde as well of the lyfe p̄sent as of the lyfe to come, the death of the godly is not to be betwayled, patience for rightousnes sake or cōfession of the truth maketh men happy. And when as either a booke of holy Scripture, or a part, or some place out of the booke is taken in hand to be declared openly, it is no harde matter, after þ̄ wordes be recited, to expresse the State by some Theme, especially compound. Hitherto, concerning the diuers kinds of Sermons, States and Themes.

¶ That Sermons of euery kinde ought to be deuided into certain parts, and how many those are: then of readinge of the sacred Scripture. Cap. viii.



Now in what kinde soener a Sermon may be instituted, it is firste of all to be prouided, that, like as it is sayde, when we en-treated of the forme of diuine sermons, it be deuided into certayn parts. The parts commonly receiued are in number seuen, & is to saye, reading of the sacred scripture, Inuocatio, Exordiu, propositiō or diuisiō, Confirmation, Confutation, cōclusiō. But when & after what sort these ought to be applied and generally to be habeled, we wil in order effronies declare. As touching therfore the reading of holy scripture, we finde that this was the custome of the ancient Church: Some one, to whomy office was appoynted, recited plainely and distinctly some parcell out of the holy Scripture: and by and by, some other learned man went vp into the pulpit to declare those thinges that were read.

That Sermons of euery kind are to be deuided into parts.

The partes of a Sermon.

I. Reading.

The maner of reading in the old church.

The read. A. 2. When Paul with his companions were entred into the Synagoge on the Sabbath day at Antioch in Syria, that after the reading of the law and the prophetes, the Rulers of the Synagoge sent vnto them saying: Men and brethren if there be any among you that can speake wordes of exhortation to the people, say on. Christ Luke. 4. went vp hymselfe and read, and then sitting downe interpreted the same to the great admiration of all men.

Of this laudable custom, therfore, of the Synagoge our forefathers learned to appoynt Readers in euery church, which should publickly rehearse the booke of the sacred scripture. Soerates lib. 10. cap. 3. of his Tripartite history, witnesseth that Iohn Chrysostom dyd say a certayne time supply the office of a reader. Epiphanius also in his Summary of the catholike faith, maketh mention of the same order, and the maner of ordering them is read in the eight canon of the fourth counsell of Carthage. Further out of Augustine touching the words of the Lord in the Gospell of Iohn. Sermon. 45. may be gathered that the scriptures were first recited of the Reader, and then that the elder or Bishop folowed immediately to expounde them. But now for the most part he in the beginninge of the Sermon readeth the Scriptures, that declareth them also more at large, which thing verily is the most conuenient to be done, when a man taketh in hand to explaine some entire booke of the olde or new Testament. Albeit thou maist oft times see also one to reade the scriptures and an other to interpret the same. But we suppose it to make no matter at all.

Whoebeit wherres vpon occasion offered the sermon is ordered, there the readinge of a scripture is not accustomed to go before, but he that teacheth, either chooseth out a few wordes onely or some shorte sentence freely out of the scriptures, which namely he iudgeth to be most agreeable to his purpose: or els making no mention at all of any place out of the scriptures he beginneth forthwith to speake.

Whereof

That reading
sometime go-
eth not be-
fore the Ser-
mon.

whereof that very ſeldome, this very often hath bene frequented of the fathers.

Examples of the former kinde are theſe: Nazianzenus in his Sermon to the ſubiectes ſtricken with feare by reſon of the wꝛath of the Emperour Theodoſius the firſt, ſurſupeth the woꝛdes out of Jeremy, 4. Ah my belly, ah my bowels, and the inwarde partes of my body, I am fore grieved, my hart panteth within mee. The ſame Authoꝛ framing his oꝛation of the holy feaſt of Eaſter, premiseth the woꝛds of Habacuc, 2. I will ſtande vpon my watch. Chryſoſtome entreatinge of the troubled common wealth of Antioche, and of his returne out of exile, doth ofte tymes inculke in the beginning of his Sermon that ſayinge of Iob: Blessed be God. Baſill beyng deſyꝛous to perſwade the people to pacifye the wꝛath of G D D, alledgeth theſe woꝛds out of Amos. 3. The Lyon hath roared, who wyll not be aſrayde: the Lorde God hath ſpoken, and who wyll not prophely: Agayne where he exhorteth them to faſt: Blow vp the Trumpet in Sion, vpon our ſolemne feaſte day, out of the 81. Pſalme, and Ioe. 2. Of the later kinde, that is to ſay, where no woꝛds of the ſacred Scripture are put befoꝛe, there be examples in them very frequente and common.

Now let vs ad herevnto this alſo. Namely, that no other bookes ought to be read and expoſited in ſacred aſſemblics, but thoſe onely that are accounted to be canonicall, concerning which thinge we may reade it eſtabliſhed by the 59. canon of the counſell of Laodicia. The Preacher muſt alſo take haede in any wyſe, that when he reciteth the holy ſcripture out of the Pulpet in his Countrey language, hee bleth the beſt and moſt allowable tranſlation that may be, and ſuch a one as is knowne and common to the people. For truly a proper and exact tranſlation bringeth ſo great light vnto thinges, that it deſerueth to be eſteemed in ſtede of a commentary.

Neither ſhal the preacher vnaduiſedly alter oꝛ innouate any thing therein: leaſt that whileſt he is thought of the learned

What bookes ought to be read.

That the preacher ought not raſhlye to innouate any thing in the ſacred ſcriptures.

learned to speake affectuely and curiously, of the vnlearned fondly and folshly, he so prouoke the offence of many against himselfe.

Sozomenus.
Tripart. histo
lib. I. cap. 10.

Spiridion Bishoppe of Cypres in thassemblies of many bishops, and in the presence of all the people, durst openly rebuke Tryphillus bishop of Ledres, who being puffed vp in pryde with the wisdome of his eloquence, when he came to these wordes of the euangelycall hystory: Take vp thy bedde and walke, for the word *ἡσάβην* he planted in an other, to wit, *κλινῆδος*, which signifieth a course or simple bed. Then saith Spiridion vnto hym, art thou better then he that sayde *τὴν ἡσάβην*, in as muche as thou art ashamed to vse his wordes? It is not much vnlike vnto this, that Augustine in his 10. epistle writinge to Ierom, telleth how a certaine bishop in Aphaca, when as he recited a place in Ionas the prophet otherwise then was contayned in the bulgar translation of that time, was in great peril thereof in the rage of the people offended with the strangenes of the phrase, and had almost bene thrust from his Sea, if he had not promised eftsoues to render an account of his doing. Albeit that Preacher that doe very well who at such time as he premeditateth at home by himselfe those thinges that he shall afterwarde utter abroad, hath alwayes at hand most perfect & sounde exemplars: which agayne let hym confer one wth an other, and (the matter so requiringe) compare the Latin with the Greeke and Hebrew: and out of all these together drawe forth apte and peculiar sentences, to be proponed in the bulgar speech to the multitude in the time of his sermon. This diligence, this honest and gentle curiositie is so farre absent from incurringe reprehension, that it is reputed worthy to be prosecuted of all men with prayse and commendation.

¶ Of Inuocation. Cap.ix.



The maner of Inuocation vsed in the beginning of sermons is shewed also vnto vs of the Apostles, Actes 4. where they pray vnto God that he would giue them utterance to speake the word with all boldnes. Likewise where the Apostle Paule willetteth and beseecheth that prayer be made vnto God for hym and for the course of the Gospell. For verely as well in the whole busynesse of sincere religion, as also most specially in doctrine, the ministers doe in deede plant and water, but god giueth the increase. And certes the auncient fathers made theyr prayers befoze the Exordium or beginninge of their Sermons, as Augustine playnely testifieth lib. 4. Cap. 1. of chzistian doctrine.

The order of inuocation in the beginning of Sermons, of vvhō firste set forth

1. Cor. 3
Diuers manners of prayinge.
I. Of the fathers.

The Preacher prayed (which Augustine doth not obscurely signify) that the spirit of God might be giuen hym to teache freely and sincerely, then that his hearers might conceiue all things aright, and conuert them to the institution of a spirituall life: The auditors, they agayne prayed both for the Preacher and for themselves to the same effect. But now in some Churches we see that prayer is put immediately after the Exordium. There be Churches also where prayer is made befoze the place of scripture be recited. And agayne in some place the whole multitude maketh inuocation with a song and Psalme, and some other wher, euery one prayeth in silence by himselfe. But whatsoeuer the custome of Churches and congregations is, it becometh inuocation to be bziely, pure, and directed, to the attainment of the ayde of the holy ghost, that he would vouchsafe to informe and enstrude the minde as wel of the teacher as also of the hearers.

What the preacher & vvhate the people ought to pray for.

II.
III.

Inuocation, vvhate it ought to be.

¶ Of

¶ Of Exordium. Cap. x.

The maner
of Exordinge
moſte conue-
niently ſhevv-
ed in exam-
ples.



Whether Ex-
ordimus be
aulvaies need
full.

Exordiums in all kindes of Sermons are
very free and at libertye. Wherefoze the
apte maner of exordinge may rather bee
shewed in the examples of the Sermons
which the Prophetes, Chriſte, The ap-
ostles, and holy fathers haue set forth, then
comprehended in preceptes and rules. Neither is it al-
wayes needfull that the beginnings of sacred Sermons
be so instituted as that we shoulde make our hearers at-
tentive, apte to be taught, and beneuolent. For the mat-
ters of which we entreate may and ought of themselves
to cause the hearers to be so enclined. Neither dothe
any man for the most part, set his face toward the church,
but that he is already perswaded that he shal heare those
thinges, that hee ought worthilye and grately to learne,
yea and heare away to his owne profite and commoditye.
tie.

The matter
of exordium
whence it is
to be taken.

Observations
of Exordium.
I. In the appli-
cation of a
whole booke

Wherefoze the verye circumstances and causes in-
cident of thinges doe minister now one, now another mat-
ter of Exordium. In the meane time wee wyll note
certaine poyntes, accordinge to the diuersitie of the argu-
mentes which are handled, to be obserued in generall.
When as a whole booke is expounded to the people, ofte
times Exordimus are taken of transition. Chrysostom
vpon Genesis homilie. 16. I suppose (saith he) that we haue
sufficiently yester day to our power interpreted and ex-
plained the place touching the tree. For we haue taught vnto
your patience, wherefoze the diuine Scripture calleth
it the tree of knowledge of god and euill: therefore this
day we intend to procede to the matters folowing, to the in-
tent ye may learne the unspeakable mercye of God, and
how great moderation of speache he hath vsed, hauynge
regarde and foresight of our nature. homilie. 17. he begin-
neth with rehersall or repetition of those thinges, which
the

The day before were exprested, and admonisheth his auditors; that they shoulde conuert them to spirituall fruite. Oftentimes he vseth similitudes, touchinge deynties or delicates of feastes to be prepared, touching diseases of bodies to be expelled, and many more of lyke sorte declaringe in the meane tyme, that in spirituall affayres, and in refection and care of the soule, all those things are to be considered and obserued which are accustomed to be done in corporall matters, or in conseruation of the body. Homily .5. and .6. he by and by in the beginninge reproveth and sharply rebuketh those that used to gadde to the beholdinge of combates in the Theater, and cared not for comminge to diuine Sermons. Agayne the ninth homily he beginneth with chidinge, bicause he saue verily fewe or none resoyle to the sacred assembly. Popeouer in his .12. and 14. homily he prayseth them: yea, & in the later he thanketh them also for that they came cherefully to heare the interpretation of the holy Scriptures. For he hoped that no small spirituall fruite should ensue therevpon. These things he therfore of vs remembred, to thintent all men should vnderstande, that, when an entier booke is expounded, it is in our libertie to prepare Exordiums of sundry sortes, accordinge to the maner of circumstances and causes incident. It is a very familiar thinge with Chrysostom, either to approue or declare his propositio of his Exordium, or else to illustrate the same with some similitude or comparison, and then to ad to some thinges, whereby he may make his hearers either attentiu or beneuolent. For verily in trayninge and excitinge the myndes of his auditors, he is both a diligent and wonderfull artificer.

But in case the libertie of Exordiums be so great in the application of a whole booke: It is an easy matter to iudge, that they may no lesse frankly order the matter, which take in hande to expounde onely a part or fragment of a booke, or any one place whatsoeuer take out of the Scriptures.

2. In the explication of a part of the booke.

But most commonly in those Sermons which are framed of a parcel or some certaine place of a booke, Exordium, are deriued of the commendation of the Authoꝝ, out of whome the Reading was recited. Powe and then of the vtilitie of the doctrine which shiue principally in the same lesson. Somtymes agayne after the lesson read, some one place in fewe wordes is repeated in the beginninge of the Sermon, that in especially of which the Preacher hath determined moze at large to entreate. We will adde to some examples. Chrysostom in a certayne homily to the people of Antioche, taking in hand to expound the place of Sainct Paule vnto Timothy: Vse a littel wine for thy stomacke, and thy often infirmities: Beginneth with the dignitie of the Apostle, and compareth him to a Trumpet and Harpe. The same interpretinge the Psalme, 127. immediately after the beginninge of the Psalme recited: vnto thee haue I lifted vp myne eyes, beginneth his Sermon, with that, that it is god to be strycken with aduersitie. Agayne, homily. 68. he repeateth in the entry thereof these wordes out of the first to the Thessalonians, Cap. 5. Deere brethrene (saith Sainct Paule) reioyce alwayes, pray without ceassing giue thanks in all things. For this is the will of God. And forthwith he addeth: Alwayes to be thankfull, is the point of a howse wisely instructed. Thou hast suffred some distresse, but if thou wilt thy selfe, it is no distresse. Giue thanks to God, and thine euill shalbe turned into good. It is a custome also commonly receyued, to take and giue beginninges of circumstaunces, of causes, of similitudes, or of other places. So Chrysostom expoundinge the euangelicall histoꝝy of þe woman of Canaan, beginneth with the prayse of the diligence and constancy of the hearers. In the histoꝝy of Elias conueted into heauen in a fyrie Chariot, he beginneth with a similitude, taken of þe maner, whereby kinges are accustomed to rewarde those that hazard themselves in battayle with a Chariot, or else to garnish

granish the with some other princely ornaments: wher-
vpon he gathereth that God would also in like maner a-
doorne his faithfull minister Elias with a Chariot, and so
dizawe him vp into heauen. Nazianzenus at the Gospell
which is read in the 18. Chap. of Mathew, beginneth his
Sermon with the laboz & diligence of Chzist in tray-
ning of men to the truth. But that which we haue alrea-
dy sayd may suffice in this place. ¶ Whē a Sermon is framed
of an argument offered by occasion of tyme, it is lawfull to
deriue an Exordium out of diuers & sondzi things & places.
But neuerthelesse the most apte and vsuall order of all o-
ther is this, namely, wherein at the beginninge is by &
by opened, of what matter or businesse we purpose to in-
treate.

III

As nere as is possible, the first wordes of The exordi-
um ought to be aunswerable to the matter it selfe, which
thou haste taken vpon thee to handle, yea, and the very
same, either taken out of some place of Scripture, or sim-
ply expyessinge the kynde and maner of the busynesse.
Out of the Scriptures are taken these beginninges: Na-
zianzenus in his Sermon to þ subiectes stricke with feare
by reaso of þ displeasure of the Emperour, vseth þ wordes
of Jeremy. 4. Oh my bowells, and the inner partes of my
body, I am sore grieved. &c. And Basill when he taketh
in hande to entreate of fastinge, borroweth the wordes of
Ioell 1. Blowe vp the Trumpet in Sion, vpon the nota-
ble day of your solemnitie, &c. As we haue a littell befoze
remembred, when an argument or proposition is expzes-
sed in simple wordes, without any place of Scripture
annexed, therevnto, a man may fynde diuers and sundzy
Exordiums in Chrysostom, Nazianzenus, and other moe.
Nazianzenus beginneth his Sermon which hee made to
those that came by water out of AEgypt, in this sort: To
them that are of AEgypt, will I speake. Albeit
hee doth not yet there open what maner of argument hee
will handle

The first
wordes of
The exordium
must as nere
as may bee,
aunswer to
the matter.

C.ij,

Peuer.

Peruertheloffe. he entreateth afterward of the mystery
 of the Trinitie . But when he sayde that he woulde
 speake to those that came from the Church of Alexandria,
 which Athanasius, and after him Peter bishops there, had
 rightly instructed in sounde doctrine of the Trinitie, and
 they comminge to Constantinople, were now approched
 to the Church, where Gregory Nazianzene, (a stout de-
 fendour of the Trinity and of one substance in the same)
 then taught, the bearers might easely perceyue that
 Gregory bypon that occasion woulde speake of their faith-
 full consent, in the confession of the Trinitie . Touch-
 inge which thinge somewhat there is Tripart. Histo. lib.
 9. Cap. 13. The same takinge in hande to speake bys
 minde, concerninge prouision and care to be had for the
 poore, beginneth thus: Men and brethren, yea, and (as
 I may say) fellowe beggars, for we are all the sort of vs
 poore and needinge the grace and goodnesse of god (although
 one may seeme to goe before an other) if ye haue mea-
 sured with small measures, receyue and imbrace these
 wordes touchinge the loue and god will which ye ought
 to beare towardes the poore. The exoriums in this kinde
 of Sermons are otherwise as we haue sayde very large
 and free . Esay . Cap. 1. repprouinge the enormities of
 his owne nation, especially the sinne of hipocrisy and con-
 tempt of the true seruice God, beginneth with an excla-
 mation or contestation of all creatures, and there withall
 introduceth God himselfe grauously expostulatinge the
 matter . For his whole oration from the beginning forth
 on is very belement and ardent . Peter willing to re-
 buke the peruerse iudgement of the people, touching the
 miracle of the tongues, vseth a place of attentiuenesse,
 then wisely remoueth the cryme of vconkennesse obiected
 vnto them and so proceedeth to the cause of Christ our sa-
 uiour. Steuen, and Paule despyous to expounde the busi-
 nesse of the Gospell, take the beginninge of their Ser-
 mons of the callinge of Abraham .

A. 2.

A. 7. & 13.

By these things it is manifest, after what sort Exordiums ought to be framed and joined together, when & matter so requireth that a Sermon be made of a Theme simple. For the like reason is in this, that was in the other before. But as for Exordiums discrepant from the cause, and such as are far fetched, or also very tedious and prolix, no wise man will allowe. And yet notwithstandinge sometymes they are to be borne with all in sacred Sermons, vpon this condition, that they tende to some edifyinge of the congregation, and be applyed to the commoditie of tymes and persons, and be aptely and conveniently handled. But then most chiefly are they to be admytted, when some things be propounded to the people, that may not conveniently be interlaced in the enarration folowing, or else are iudged expedient for some other cause and consideration. Some such Exordiums are extant in the homilies of Chrysostom vpon 3 booke of Genesis, in the which Exordiums he exhorteth, chydeth, or doth some like thinge as ye would saye on the todaye. Such an Exordium also Paule seemeth to vsurpe, Acts. 17. Where he beginneth with reprehension of the superstition of Thadenienscs, and with the Auker of the unknowne God. Afterward he goeth on to declare Christe to be true G. D. D., and to make hym knowne vnto all men.

Neither is this to be passed over, that the Exordium sometymes may be omitted, and the proposition or division effectones produced. Chrysostom in his Sermon of the three childre, the discourse (sayeth he) of three childre shalbe handled, whose sayth, with what glorious prayse and commendation it doeth resounde, the healthfull and hurtlesse flames of fyre doe testifie. Also homily. 33. to the people of Antioche he sayeth: Doe to my deare brethren, let vs repeat the things that we haue sayd before, and shewe this daye vnto you howe that almightie is an arte, yea, and of all artes the most gaynesal. This thinge cometh to passe, either where some Ser-

Exordium.
sometyme
omitted.

Lib. I.

Of framing of

mons. went immediately before, in which the people is made sufficiently attent already: Or when the streightnesse of tyme will not suffer the Sermon to be protracted: Or else peradventure, a man must preach in suche a daye or place, as very fewe doe assemble and méete together to the hearinge of diuine service.

Of Diuision or Proposition.

Cap. XI.

Proposition
when it is
to be vsed.



Now Exordium we passe immediately to Diuision or Proposition.

Therefore when we purpose to entreate of one onely matter throughout our whole Sermon, it shall be sufficient to comprehend the same in a proposition.

Diuision
when,

But in case we frame our Oracion of many matters, then Diuision is to be had, conteyninge all the partes and members of which we shall orderly speake.

Proposition
where it is to
be placed.

And the Proposition verily, is somtymes put in the beginninge of The exordium, which we haue a litell before admonished most commonly to be done in Sermons that are made of matters offered by occasion: But most of all it is annexed immediately after the Exordium. Example of the former is in Chrysostom, Homilie .38. Which is intituled of humilitie and rest.

Let vs not be too wise in our owne opinions, saythe hee, byethyne, neither yet be puffed vp in pryde, seeing we are earth and ashes; smoke, and shadowes. Examples of the later kynde are extante in the same autho: euery where plenty. Homilie .19. to the husbandemen, and of others to be eschewed, after a longe Exordium, where in he commendeth the simplicitie of the countrie lyfe: Agayne, sayeth hee, let vs benede the force of our talke against

agaynst swearing, so thintent this wicked custome may be plucked vp by the rootes out of the myndes of al men. Item Homilie. 55. which is wrytten agaynst those that are giuen to riot and voluptuousnesse: I will tell you howe many griefes & perturbations they bee subiect vnto, that are drowned in pleasure and superfluitie.

Moreover, an example of Diuision very proper and elegant is to be seene in the Orat[i]on of Nazianzenus, made at the funerall of his brother Celsarius: first, saith hee, we will some deale touche the Lawe of mourninge for the dead, accustomedly vsed, so that we may both shed teares, and also by the way fall into admiration: Then we will shewe the weakenesse and imbecillitie of mankinde, & entreat somewhat of the Dignitie of Gods minde: lastly we will minister due consolation to those that mourne, & transfer their sorowe from the fleshe, and from tempo[r]all thinges, vnto thinges spirituall and eternall.

Euery Diuision ought to be brieue, ordinary, and cleare: That is to saye, not consistinge of many members (scarse more at any tyme then three): Secondly, they must bee placed aright, as the nature of thinges doth require: Thirdly, it is conuenient that all thinges bee expressed with cleare and manifest wordes.

And then also, is it thought to be necessarie, when as the purpose in our mynde to examine diuerse distinct and sondry places in the discourse of our Sermon, or also when one certayne place offreth it selfe to be handled to the obscurenesse and difficultie whereof, reason requireth, by makinge a partition, some light to be inferred. For truly Diuision is worthily added to, as well for the due order in disposition of partes, and for an apte method in Teaching, as also to illustrate and set forth the matter, yea, and also to healepe and further memory.

In the meane season it is to be noted, that Diuision sometime is mentioned in the Exordium, or immediatly after the Exordium, of the severall members whereof notwithstanding

An example of Diuision.

Diuision
vvhhat and after
vvhhat forte
it ought to be

Diuision
vvhhen needfull.

That all the
members of
Diuision are
not alwayes
declared.

Lib. 1.

Of framing of

sermings, it is not our purpose to entreate, but onely one or two. Nazianzenus in his oration of the holy Euer, after a place of attention, the sacred Scriptures, sayeth he sheweth vnto vs a thysfold generation, one of the body: an other of Baptisme: the thirde of resurrentis. When after a selwe woordes, Whetefoze of the two natiuities, the firste, I saye, and laste, it pertyneth not to this present tyme to discourse: But of the middlemost, and that which is nowe needefull vnto vs, which also is called the day of illumination wee will presently entreat.

That many
and diuers
places are
handled som-
tymes with-
out any diui-
sion goinge
before.

It cometh in vze also somtyme, that a Sermon may bee made of diuers and sondry places, and yet no diuision at all going before. But yet in this kinde, this caution is accustomed to bee vled, that as ofte as progression is made from one place to an other, so ofte is put to, either some conclusion or transition, or new place of attention, or (to bee shorte) some other note of distinction, whereby the hearers may easily perceyue, that some new place is in hande. In the Sermons of Chrysostom no small number of such formes are to bee founde. Homilie .18. entituled agaynst swearing, and, that bringe in pouerty wee ought to giue God thanckes, hee consumeth the firste parte of his oration in detestinge othes and perjury, and at length concludeth protestinge: That if hee might perceiue any, after that whatsoeuer they were, that woulde not leaue off their accustomed swearinge and sozswearinge, hee woulde exlude them bitterly from the participation of the holy communion, whether they were rich or poore. For hee for his parte, woulde for none of them all, runne into the danger of euertlasting dampnation. Afterwarde hee proceedeth to the latter parte, touchinge pouertie patiently to bee borne, saying: when therefore, O man, thou shalt be oppressed with pouerty or sickness, if by no other meanes, yet at the least learne of y very beggars y go in y streets to be thankfull vnto God. Therefore by y conclusion euery man might iudge

Iudge how that part was at an ende: the words folow-
ing did not obscurely declare, that an other matter was ta-
ken in hande.

In other of his Sermons, may be some transitions, ex-
hortations, and other figures and phrases of sentences,
which doe signifie that he goeth speedily on to an other
matter or argument. Such examples are these: hitherto
hath bene sufficiently spoken touchinge the evils that are
engendred thowin yre. Now let vs speake of the commo-
dities that come of mekenesse. Also: But go to let vs see
how necessary a thing patience is. D: well, somewhat
now must we say (according to the time) of fasting: D: but
why doe we not also, seeing it may now conveniently be
done, adde somewhat of fasting?

Transitions,
exhortations,
& other such
like figures
in diuision do
oftentimes be-
token a new
argument.

Also: whereouer, take diligent heede, my brother, that as
well all thy wordes, as thy deedes, may sauiour the loue
of honesty also manifestnes. Againe, where peraduen-
ture a Sermon of chastite hath gone before, there pas-
sage shall righte be made to the place of sobrietie in
meate, drinke, and clothyng, in this wise: But yet is all
our raike of the excellency of chastite spent in vaine, ex-
cept also we adde some thinges against superfluitie in
meate, drinke, and clothyng. D: thus: But now be at-
tentive and giue god eare vnto those things that remaine
to be spoken against exesse in meate, drinke, and apparel.
Agayne: Seeing we haue hitherto sufficiently inough spo-
ken of the feare of God; I doe not doubt, but that it will
be very acceptable vnto you, my deere brethren, if we that
entreat also of patience in adueritie.

What hadde many wordes? In the Sermons of the
Prophets, in certayne of Pauls Epistles, in most of the
homilies of Chrysostom, and of other holy fathers, it is no
difficult matter, to obserue a number of such like formes
of Transitions, as these.

Yea and the preachers themselves doe sometimes
by a certaine device, or pause put betwixt, or by some o-
ther

That propo-
sition & diui-
sion both are
now & then
neglected.

ther like reason signifie, that they will procede and passe
ouer to an other place. Sometimes againe, (but especiall
when an entier booke is with continual enarration expoun-
ded to the people) neither any proposition or diuision at all
is premised, but The exordiu being ended, some few words
are recited, touching the contentes of the sacred booke,
out of which, esteemes some spirituall doctrine is picked
and the same brielie declared according to the capacite of
the hearers. But afterwards immediately progression is
made to the sacred words followinge, where likewise one
or two places are noted, with an exhortation added to the
multitude, that they would commend them to their me-
mory, and that every one pynately would endeuour them-
selues to conuert them to the instruction and reformatiō of
their liues. In Chrysostome thou maist finde diuers examples.
homily. 13. upon Gene. after the Exordium: Let vs now ther-
fore see, saith he, what we are taught by blessed Moyses,
speaking these words not of him self, but inspired of holy
ghost: And the Lorde God tooke man whom hee had made:
¶ There out of those two wordes Lorde and God, he scattly
gathereth a confutation of the hereticks, which contended
that god sonne was lesse, then god father. ¶ Which doctrine at that
time by reason of the Arrians was in very good season set
forth, but now seeing god heresie is extinct, it taketh not so good
place, neither is it very necessary. ¶ Then forthwith he pro-
cureth god text: And he placed him in the Garden of pleasure.
In which words he admonisheth to be obserued, how great
the mercy, care and prouidence of God is towardes man-
kinde. Afterward because it followeth in the text: To thin-
tent he should husband it and keepe it, he brielie giueth vs
to vnderstand, how perillous a thing idleness is, and there-
fore, god man ought alwayes to be occupied about some good
exercise. In the same maner he proceedeth orderly as wel
in that as also in many other of his sermons. ¶ Which order
is founde oftentimes obserued in those sermons also, yare
occupied in the explication of a part of any booke: but chief-
ly when sermons are made to the multitude, wherein are
mixed

mixed diuers learned men: or that haue bene accustomed to heare diligently the scriptures expounded: Which thing euery man may perceiue, that will not negligently reade ouer the homilies of the holy fathers, Chrysostom, Augustine, Gregory, Leo, Maximus, &c. by whom diuers and sundry euangelicall hystories accustomedly recited in sacred assemblies, are explained. But as touchinge this whole manner of collecting many and diuers places, which as distinct parts, ought orderly to be expounded, and some truely briefly, and other some moze at large, shall be entreated moze conueniently in the seconde Booke, where, what thinges are proper and peculiar to euery kinde of sermon, we will seuerally endeauour our selues to declare.

¶ Of Confirmation. Cap. XII.



Confirmation, foloweth next after proposition or diuision, & is in very deed the most worthy part of all the Sermon, & therfore requireth moze labor, dilligence, and industry, then the other partes. And sythe the chiefe treasure of argumentes consisteth in this one, the mindes of all the hearers are wonte to be intently fixed therevpon, and euery man priuately gathereth and committeth to memozy that which he supposeth to be most fruitfull.

The place of Confirmation.

But yet the handling thereof can not be conueighed in any one and simple forme. For lyke as the kindes of Sermons are diuided, euen so Confirmations in euery hynde be supported with peculiar places of arguments.

Confirmatio can not one way be handled.

Wherfore, what places they bene that are chiefly congruent to euery kinde of Sermon, shall both moze largely and exactly be shewed of vs hereafter: Now at this present it seemeth good onely to note, as it were by the way, certayne poyntes worthy to be obserued generally in all confirmations.

The order of thinges to be said touching confirmation

Whiche

Lib I.

Of framing of

Chapters of
observations.

Which we in certaine chapters of observations orderly digested will briefly and perspicuously compile.

I We have admonished in the proceeding chapter, that often times in one and the selfe same Sermon, diuers and sundry places are handled, and that passage is made from one place to another. But how and after what sorte these ought to be found out, gathered together, and explained in euery kinde, it is not now requisite to be declared. Wherefore here in this first place is this to be obserued: whether it shall be thought good to prosecute one common place, or two, or three of the chiefest, throughout the whole sermon, we must principally remember, that euery one ought to be expounded in a certaine peculiar method, yea and a certaine peculiar order of confirmation applied vnto euery of them. For verely it is a playne race of it selfe, that other arguments must be sought, and the same also otherwise digested, when we intend to infer consolation: other, when we purpose to confirme or conuince an opinion: other, when we exhort our hearers to any thing: and other when we rebuke sinne and wickednesse. Therefore to one & the selfe same Sermon according to the diuersitie of places, or parts, it is necessary that a diuers practise and cunning be applyed and annexed.

II Now what place soeuer thou takest in hand beware that thou so handle the same, as that for the present state of things, it may (in thy iudgement) be most expedient. For undoubtedly, common custome and daily manners, the tranquillitie, or perturbation of the church, vices euerie where growing and increasing, the forme and state of the common wealth, the constitution of the whole citie, doe oftentimes require, that thou vse a new forme and manner of speaking. For of citie, thou shalt see one stoylike with the Princes Courte, an other illustrated with the high Senate house and chiefe counsaile of the whole Region, in an other a noble and famous Schoole, an other notable thowhe some parte of market, in an other a company of noble and ritche menne, an other to be

be inhabited with a great number of artificers an other to nourish and sustaine many souldiours (such as are placed for continuall garrisons in the borders of kingdomes and prouinces) an other to be frequented of citizens wher of the greater part is giuen to husbandry, to be shott, in an other, some other kinde of men to abounde and beare rule.

Therefore, so farre forth as is possible, it is requisite that thou accomodate the whole comming and experience in expounding of common places, to the maners and conditions of the people that are present, and to the state of the whole Citie: namely so, that examples, similitudes, comparissons, Item reprehensions of vices and enormities, be in such sorte prepared and handeled, as that it is most likely, they shall best perceiue them. To the accomplishing of which thing we haue neede of a certaine cyuill policie and prudence.

III It is a very common matter with Chrysostom and other holy fathers, whē they take in hand any other place at large, to expounde in the beginninge with apparaunt wordes the summe of the whole busines, and euidentlye to interpret the same, to the intent all the hearers may perceiue what they meaning is, and whither that parte of their sermon doe tende.

IIII Sometime also they render a reason of their denice, and shew how necessary and profitable it is for them to entreat presently of that very matter and argument.

V Hereupon they gather together certayne speciall pꝛoꝛses, taken out of the sacred Scriptures, and doe brieflye declare how they agree to their purpose, whether they be prepared to pꝛoue or confute an opinion, or to moue and exhort.

VI But as touching the order of pꝛoꝛses, the Rhetoricians, haue giuen precepts, that the firste and last place is to be giuen to the most effectnall, & the stondest to be placed in the middell: but surely we perceiue that the holy Fathers haue vsed herein they libertye, and accorvyng
to

to the qualittie of their businesse, haue diuersly disposed their proofes. Wherefore we will here prescribe nothing at all, but onely admonithe, that no man bying forth any without iudgement.

VII *Howe* and then also one or other proofe (if peradventure there be any that seeme to be obscure, or if we couet to haue any, as most firme and clere, to be deeply fixed and settled in the mindes of our hearers) is somewhat more fully and euidently to be discussed and examyned.

VIII Then after may be mingled similitudes of all sortes, that is to saye, scraped together out of sayes politike, domestickall, and dayly actions of men, yea and of all kinde of thinges as well in life, as without life, which doe both bying excēdinge much light, and also are most apt of all other to teache and enstrude the common people. Thou shalt finde very few Sermons in Chrysostom, in which are not a number of similitudes, and that in euery part of his Sermon, conteyned.

Neither may any man lightly be compared vnto him in this practise. So also are the Sermons of Christ and the Prophets to be scene, beuytified and adorne with the frequency of similitudes or parables.

IX Opportunely next are adioyned certaine examples or histories taken out of the sacred Scriptures, wherein is declared the trueth and certayntie of that thinge whiche we chiefly couet to inculcate, and make knownen. For the very rude, senseles, and vnciuill people also doe easely vnderstand histories, and euen with a certayne pleasure heare them.

X If it be thought comenient, now and then, some history, by adding amplyfications, or deducing out of it some strange probations, more delectable to the eare is set forth to the hearers. In which practise, how skilful Chrysostome was, each man may perceiue, as well in other places as also by his homily, 19. to the husbandmen, & touching othes to be eschued, where he declareth the history of king Ezechias, vanquished & taken prysoner of Nabuchodonosor

chodonosor kinge of Babilon, by reason of his othe and promise violated and broken.

XI After pꝛoufes and examles alledged out of ꝑ Scriptures, sometimes may rightly be added to other pꝛoufes also apt to winne credit, and perswade, whiche by the very sense of nature, or by the iudgement of Philosophye, or of humane reason, doe byynge with them probabilitie and lykelyhod. Of which kinde is it, that Chrysostom and other of the fathers do successiue inculcate many things, touching the frame of the world, and the wonderfull beauty thereof, of diuers and sundry creatures, and the effects of the same, and out of these do collect a manifold doctrine, of the good wil of God towards vs, or of our duties both towards God and towards our neighbour. Agayne, sometimes (and yet scarcely) the opinions and sentences of philosophers and poets are alledged and brought forth. But least any man should despise that which we here say, as a thing either frivolous or suspicious, we haue examles of this study and diligence set forth in the sacred Scriptures. For next after the Prophets vsing oftentimes reasons deriued of nature, we may see Christ himselfe to preache of grasse, of Lilies, of Sparowes, &c. and out of these things to pꝛoue, how admyꝛable the pꝛouidence of God is in the furniture and pꝛeseruation of all things.

The Apostle Paule, 1. Cor. 11. Nature it selfe (saith he) teacheth you this, that to a man, if he haue long haire, it is a reproche; contrariwise to a woman, if she haue long haire, it is a praise, for so much as hir haire is giuē hir for a couer. In the same Epistle Chap. 15. pꝛouing the opinion touching the resurrection of the body, he produceth examles of seede cast into the earth, and there putting on a newe forme or fashion. Then of the diuersitie of flesh, where he distinguisheth the flesh of men, of beastes, of fishes, of foules: and also of bodies, wherof he maketh some celestiall, and other some terrestriall.

The same apostle in ꝑ Acts cap. 17. alledgeth halfe a verse out

out of the poet AEratus. 1. Cor. 15. a verse out of the Comical poet Menander, to Titus, Cap. 1. an other verse out of Epimenides.

And albeit it is not conuenient to take witnes & tryall of those whom we know to be estranged from our religion, yet as we saide, is it tollerable, so that it be done sparinglye and selde, and to conuince stifnecked and harde harted men, further, in vsing now and then, this caution, to saue that we vsurpe those kinde of reasons: derogued of mans wisdome, to the entent chryistian hearers may be ashamed of their ignorance, stoutness, dulnesse, incredulitie, or that they maye knowe themselves to be conuicted euen of the heathen and prophane sort bitterly boyde of all spirituall knowledge. Which thing truely we haue obserued now and then to be vsually done of the fathers immitatinge the Prophetes, Chyist and Thappostles. Chrysostome in his homily 28. touching swearing to be anoyded. After that ye can not (saith he) be perswaded by the scriptures, I will admonishe you by soyraine and externall examples. This dyd God also among the Iewes saying: Goe into the Ilandes Cethim and Kedar, sende and knowe, if that nation haue chaunged hir Gods, which neuerthelesse ore no Gods. And vnto the brute beasts he oftentimes sendeth them, thus sayinge: Goe to the Ante and the Bee thou sluggard.

This therfore will I now say vnto you. Remember the Gentile Philosophers, and then shall ye knowe, of howe great punishment wee are woorthy, that despise and condemne the lawes of God.

This bee. And to this ende and purpose also the Apostle seemeth to speake of the Cretensians. A certaine Prophet of their owne Countrey, saide: That the Cretes, are alwaies liers, euil beastes, and slowe bellies. This testimony is true, wherefore rebuke them sharply.

XII. Sometimes thou shalt see in the middell of the discourse a certaine wise digression to bee made, wherein either vices are repproued or exhortation is framed vnto vertue.

bertue. Which Digressions very oppositunely and wyth a certayne grace also are accustomed oftentymes to stypp from these that haue not p̄meditated afoze what to speake.

XIII. Lastly, y^e which remaineth is bestowred in mo-
uinge of affections, to the entent all men maye the more willingly and cherefully embrace the sūme and effect of the argument or common place of vs handeled, and that beeinge drawen after a sozte to consent vnto vs, they may cary aboute the same perpetually imprinted in their myndes.

This therefore is a certayne common and simple forme of findinge out, collectinge, and disposinge of p̄oufes, apte to expounde and declare common places in sacred Sermons (howsoeuer it bee of vs set forth) which woe perceue to haue bene oftentymes vsed, not onely of the aun-
cient fathers of great estimation, but also of the holy p̄o-
phetes and Apostles, lyke as woe haue already shewed.

A prayse of
the said forme
of deriuing,
collecting, &
disposinge of
proufes.

It sauozeeth of no cunning at all, there is nothinge in it artificially deuised, yet neuerthelesse to the cōmon course of nature, and the playne simplicitie of the multitude, it serueth inespacially & agréeth moze thē any other. Where-
foze it is not to bee contemned or neglected, chiefly see-
inge, as an Orator, euen so it becommeth also a Preacher,
alwayes to auoide, so much as in him lyeth, the suspicion
of ouer much cunninge and curiositie.

Nowe there be two thinges (to the intent I may adde
this also by the way) wherewith a man shal bee furthered
very much to thatteyninge of this easie order of popular
Teaching.

The maner of
popular Tea-
ching vvhēce
it is deriued.

The former is, that, after the Sermons of the p̄o-
phetes, Christ, and Thapostles, (wherewnto alwayes y^e
first place and dignitie is due) bee accustomed diligently, and
with sharpe byindication of the partes thereof, to peruse
ouer the Homilies of certayne of the fathers, but chiefly
aboute the rest of Iohn Chrysostom.

Yet can wee not dissemble, but that the doinges of
A. J. Chrysostom

I.

Chrysostom so often of vs commended, are to bee reade with great discretion, warely, and not saue of those that haue afoze bene well exercised in the pꛑincipall common places of Chꝛistian doctrine. Which thinge also is mete to bee vnderstood of the Commentaries of other holy Fathers, lyke as S. Augustine also in his woꝛkes, wisetheth readers to vse their censure and iudgement, as maye be seene in his Epistle. 7. to Marcellinus. 19. to Hieronimus, 3. to Fortunatianus.

II

The later is, whosoener coueteth at any tyme to pꛑeach readily and to the purpose, him it behoueth to gather together, and to note in paper booke, as many both sentences and examples out of the holy canonically Scriptures as is possible, touchinge all the common places belonging to the whole course of Diuinitie, which may at all tymes, and vnto euery argumente pꛑoposed, stande him in steade, and be in a readinesse: He verily must diligently tranayle in both these poyntes, that desyꝛeth at any tyme with plentifull fruite of the spirite to instruct the people vnto godlynesse in the Church of Chꝛist.

¶ Of Confutation. Cap. XIII.

Confutation
hovy & after
what soe it
ought to bee.



Here, if at any tyme the case so requir-
eth, that some thinges, alledged of aduer-
saries agaynst our opinion, be confuted,
that shall in dede bee accomplished, rather
after an Oratoꝛiall maner, then Logically,
but yet compendiously and with perspicu-
ous reasons agreable to the capacitie of the hearers.
Example hereof bee these: Chrysostome in his Homilie.
78. entituled: That it is better to suffer wrong then do
wrong: after he had sayd: Therefore God communi-
beth vs to suffer iniury and doth all thinges, that he might
withdꝛawe vs from worldly thinges, & make vs to vnder-
stand what gloꝛy is, what dishonꝛ, what los, what gain: he
addeth

addeth this obiection with a solution also adioyned thereunto: But it is a grieuous thinge (thou wilt saye) to suffer iniury and reproche. It is not grieuous, no, it is not (I saye) a man. Howe longe wilt thou sticke assayed about thinges present and transitory: for neither woulde G D D haue instituted that, if it had bene to grieuous or burthenous.

But marke what I shall saye: hee that doth iniury goeth his way, hauinge in deede money, but yet a wounded conscience. Hee that suffreth iniury, is depriued of his money, but hath trust to G D D warde, a possession verily more worth then innumerable treasures.

Wherefore the obiection is solved, by settinge agaynst a lytell corporall losse of him that suffreth wronge, a greater spirituall detriment of him that doth the wronge. And a litell after in the same place: What? Sayest thou, I am depriued of all my goods, and biddest thou me holde my peace: I haue suffered reproch, and wouldest thou haue mee take it patiently? But howe can I? Forsooth very easely, if thou wouldest looke onely vp into heauen, if thou wouldest beholde the pleasaunte betwy the of, and consider howe G D D hath promysed to take thee vp thither after thou hast manfully suffered wronge and iniury.

This doe therefore, and lookinge towarde heauen, suppose that thou arte made lyke vnto him that sitteth there vpon Cherubins. For hee was both vexed with reproch and iniury, and yet hee suffered patiently:

He endured in reuilmentes, & yet sought no reuengment: hee was stricken, and strak not agayne: But contrariwise, hee gaue them innumerable benefites that committed such thinges, and commaunded vs to be followers of him.

This solution is taken of the hope of reward promised, of the example of Christ himselfe and of God, and lykewise of his commaundement.

Nowe it is in no wyse necessary, that those thinges

Confutations
vvhether to bee
placed & put.

I.ij.

that

that neede confutation shoulde bee heaped by together into one place, to the intente all things shoulde be dissolued at once, but it is lawfull to disperse them through diuers and sondry partes of the whole Sermon, that wher soeuer any thinge by occasion cometh to mynde, whiche we suppose may bee objected to our sentence and opinion, ther we may confute the same without any further delaye. Examples of which obseruation may euery where be seene in the Sermons of the Prophetes, Apostles, and holy fathers.

For certes it is not the fashio[n], that iust confutations, and such as we see vsed in Courtelyke cases amonge the Rethoricians, shoulde bee instituted in euangelicall Sermons. For why, hee prouideth not well for the people, that will seeme to pester them with the hearinge of ouer many answers and solutions of objections in one Sermon.

Nevertheless, if it happen at any tyme, (that sayes of the Church so requiringe) that the whole Sermon bee applyed to the reprouinge of a false opinion, or to the correction and abolishinge of superstitions, or of some euill inueterate custome, then doubtlesse it is both seemely & also very requisite; that all thinges bee dissolved in order that are produced of obstinat men for the defence of their errors. For great labo[r] and dilligence is needefull to the extirpinge and rooting out of peruerse opinions, wherwith the myndes of men haue any longe tyme bene infected, seeinge they alwayes subtilly and craftely goe about to imagine and contriue a number of thinges to establish and confirme their noysom opinions withall.

For after this sorte wee may see confuted in the booke of Salomon, which is entituled Ecclesiastes, the false and erroneous opinions of many touching the soueraign felicity. And the Apostle Paul in his Epistle to the Romaynes, Cap. 5. 6. and. 7. wysely infringeth and dissolueth no fewe thinges, which the aduersaries objected against the doctrine of iustificatio[n] by faith without wo[r]kes.

Moreover, the Preacher shall vse all the order and con-
ning in confutation, which were to be prescribed to *Di-
uiners*, and he shall frankly vse negation, eleuation,
translation, exaltation, digression, reuersion, inuersion,
distinction, abfolucion, conuersion, inuestigation of the
matter and forme of argumentes after the maner of Lo-
gicke, and whatsoeuer else is of this kynde. For of all
these thinges examples may be shewed in *Di-
uine Sermons* of Christ, the Prophetes and Apostles.

Diuers for-
mes of consu-
tation.

Notwithstandinge he must take diligent heede of this,
that his Confutation be utterly voyde of all subtil sophi-
stry, that it be without offentation of the deceptfull
crinkes of Logicke, and lawelyke craftinesse, to be short,
that it be without any desyre of cauillinge: And that
berily for this cause, least any man shoulde suspect hym
either to trifle, or else to be desirous to circumuent and
begyle his auditors: Whereof the one is the poynt of
shamefull vanitie and the other of malicious subteltie.
Full well goeth the ecclesiasticall discourse forward, that
is seene to be decked and adorned with beritie and sim-
plicitie.

Confutation
must be voyde
of sophistry.

Some there be that in confutinge now and then be-
come so hote and vehement, that as men enraged with
ire, they hcast forth into contumelious reproches yea, and
sometymes into Thacstes execrations, which whilest they do
they excede all measure and mediocritie. These men
wille to be admonished, that they woulde endeavour
themselues to restrayne, with the bydell of charitie, the
exursion of their vehement and hasty Motion. For it
lesse offendeth, albeit it be a sharpe reprehension, if it
may be vnderstand to procede of charitie.

Contumelious
chidings to
be auoyded.

These thinges, touchinge the maner of Confutinge
applied to the popular vnderstanding, and congruent to
euery kinde of Sermons, whither it be a whole booke, or
a parte of the booke or some certaine plate that is expoun-
ded, or whither we entreat of affayres offered by occasion
of tyme, may suffice. For the thinges that ought be done

Conclusion.

to be accomodate as proper to the kinde redargutiue or correctiue, those things we will with moze diligence declare, when we shall seuerally entreat of þ same kindes,

¶ Of Conclusion. Cap. XIII.

Conclusion,
double: of
the parte, and
of the vvhole
Oration,
which is cal-
led peroratiō.
What is to be
repeated in
the Conclusi-
on.



¶ Every sacred Sermon, eche parte of common place doth craue a bryefe conclusion: but besides that a certayne apte and conuenient perorazation must be added to the whole oration.

Now in this, if many notable places out of a whole booke, or a part of a booke, haue ben examined, a short repetitiō is rightly made of some principal points & Chapters therof. If two or thre places haue bene expounded, then of euery one in order may be called into memory some certayne proues, such as seme to be most eminent & probable: nowe and then, the Preacher strayeth onely in those things that pertaine to the last place, the doctrine and vtilitie whereof he alonely studiously commendeth. But in case some one certayne place of Scripture, or a Theme simple or compound, shall thorow out the whole Sermon be declared at large, or that the Sermon be taken in hande touchinge busynesse, which the state of the Church requireth to be handled, then for the most parte a perorazation is accustomedly bestowed in mouing of affectiōs, to þ intent, me may be stirred to desire or eschew, to allow or disallowe, that whereof entreaty hath bene made.

Affectiōs to
be moued al-
so in a per-
oratiō. Ex-
hortatiō.
Reproch.

Sometime to Sermons of euery kinde are annexed exhortations, or obliurgations vtterly deuided from those places that are before expounded: Which then truely rightely cometh to passe, when certayne affayres doe happen, whereof it becometh the people to bee admonish-
ed.

So Christostom in a place in the ende of his Sermon, rebuketh those that negleginge diuine Sermons bled to
gadd

gadd to the Theatre to beholde there the games on horse-
backe called Ludi equestres. The same in his Homilie
11. vpon Genesis after the Scriptures declared wyth a
byiefe conclusion, hee passeth to an exhortation, wherein
he detesteth couetousnesse, and requireth all men that they
woulde endeuoure themselves to helpe the poore, and to
giue almosse vnto them. In his Homilie. 15. after hee
had besought his hearers that they woulde commende vn-
to their memozy, the thinges that had bene spoken touch-
inge the incomparable mercy of G D D, he admonisheth
them that they woulde labour to passe the residue of y
Lente fruitefully, and studge not onely to absteyne from
meates, but also much moze from wine and wyched at-
temptes.

But most commonly he concludeth simply in prayinge
and beseechinge his audientes, that they woulde haue dili-
gent consideration of the holson doctrine propounded
vnto them, that they woulde repeate it after they were
returned home, so tymes also declare it vnto others
(which we may see him to haue done, Homilie. 2. 14. and
20. vpon Genesis, and else where) and finally conuert it
wholely to the amendement of their lyues.

Whereouer nowe and then the Preachers doe admonish
in the conclusion, of what matter they are determyued to
entreate in their Sermon followinge.

Out of Chrysostom Homilie. 4. vpon Genesis, also. 4.
vpon the first Epistle to the Corinth. Item, his. 5. Tome,
Homilie. 28. agaynst Swearinge, some gather that the
custome was in the church in tymes past, that the people
after the ende of the Sermon, shoulde clappe their han-
des and make acclamations, but forasmuch as this cus-
tome seemeth to haue folowed from the Theatre or mar-
ket place, it is woorthely obsolete and growen out of vse.

Much better it is verely to ende all sacred Sermons
with prayer, or (that wee certayne knowe to bee done
in some place) wyth the confession of saynt, that is

℟. liij.

to.

Simply to
pray and bee-
sech.

The hearers to
be admonishi-
ed of the mat-
ter of the next
Sermon.
Certayne
meanes of fi-
nishinge sa-
cred Sermons.

I

II
III

¶ Of Amplification. Cap. XV.

What thinges
the Preacher
shall get to
himselfe.



Whatsoever thinge is profitable either to
teache perspicuously, oꝛ also to moue &
perswade withall, all that shall the Prea-
cher purchase to himselfe as most requisite
and necessary furniture. Therefore, let
him knowe, that argumentations triparti-
te, quinquupartite, Enthymemata: also Schemes and
Tropes: further, the crasse of amplifying and mouing
of affections, and finally whatsoever else of this order is
taught of the Rhetoricians, masters of well speakinge, doe
appertayne and belonge vnto him. Howbeit our purpose
is not to speake any thinge at all touchinge the formes of
argumentes, of Schemes oꝛ Tropes, so much as we
doe gather these thinges onely for their sakes, vnto whō
we suppose all those thinges to bee already verie well
knownen.

Of amplifica-
tion, what he
will speake.

But neuerthelesse we will note somewhat touchinge
amplification, for that we perceiue many of the holy Fa-
thers to haue bene studiously occupied in handlinge of the
same: Yea, and somewhat other wyse to vsurpe amplifica-
tions, and to alledge also other maner of arguments, the
the Orators are accustomed.

Why the Prea-
cher must vse
amplification

For the Preacher doth not vse amplification, to the in-
tent to bring to passe, that the matter might appere either
greater oꝛ lesser then it is of it selfe, oꝛ (as it is sayed)
that of a sye might bee made an Elephante, oꝛ agayne
of an Elephante a sye, in which point the Rhetoriti-
ans doe most chiefly labour, couetinge withall to cor-
rupte the iudgement of the hearers, and to withdraue
them from the right scope: but to the ende, it may bee ac-
knowledged of all men to bee suche and so greate,

as

as is meete and requisite that it shoulde bee in deede which verily is no other thing, the to reclayme men erring from the truth, to a prudent and sincere iudgement. And here vpon we maye also gather, when and at what time the practise of amplification ought most conueniently to be vsed.

Amplificatio,
when to be
vsed.

For if at any time thou happenest vpon those places, of which it is likely that the bearers cannot iudge sufficiently aright, then by adding to amplifications we must labour to bringe them to this point, that they may be able to conceaue both what and howe great euery thinge is. And oft times it commeth to passe, that certaine sinnes, (for asmuch as they are commonly and euery where without controlmente committed) be by the iudgement of the common people supposed not to be so haynous as they are in deede: of whiche sorte are, concupiscence, hatred of our neighbour, reuilements, periurie, brawlings, drunkenness, offences giuen, &c.

2

Of these therfore when the Preacher shall fortune to entreat, he shall not without good cause, by vsinge of amplifications, goe about to declare the greatnesse of the same. In respect wherof Esay Cap. i. doth very artificially amplifye certaine sinnes of the Iewes by comparisons and suche lyke places.

3

Christ in like maner Math. 5. amplifieth diuers and sondry offences, as namely reppoche of our neighbour, concupiscence, periury, and proueth them to be much moze grievous then a great number did suppose.

Agayne, some there be that esteeme certayne thinges moze highly then they ought to be esteemed, as for example, we may see some men to attribute so much vnto ceremonies, rights, mens traditions. &c. that they are not affrayd to prefer them befoze the very commaundements of god. Therfore when it shall be for the behoefe of the bearers to entreat of these thinges, the Preacher shall prudently extenuate al obseruations of traditions, yea and with necessary and probable argumets (so much as lieth in him) conclude,

f. b.

that

that they are by no meanes to be compared with the preceptes of Gods law.

Christe, Mathew, 15. and Mark, 7. doth grieuouſly reprove the prepoſterous iudgements of men in this behalfe.

And Paule in his epiſtle to the Coloſſians dothe with wonderfull dexteritie ſhake vp and hynge into conſpect the vpholders and maynteyners of traditions.

Sometimes it ſo falleth out that certaine notable vertues are neglected, or be not eſteemed as they are worthy: wherefore though amplifications they ſhall be aduanced to the dignitie whiche of right they ought to haue.

In reſpecte whereof the Apoſtle to the Rom. 4. doth amplifie the faith of Adraham, by the cauſes and circumſtaunces thereof, to the intent, that all men might perceiue, that the faith wherby Abraham ſo greatly pleaſed god & was accepted of him, and wherby alſo men ought to be iuſtified, was not colde and light: but vehement, notable, and very wonderfull.

Who contrary to hope (ſayeth he) beleueed in hope, that hee ſhould be the father of many ſtations, accordyng to that whiche was ſpoken: So ſhall thy ſeede bee.

And hee faynted not in the fayth, nor conſydered hys owne bodye now dead, when hee was almoſt an hundred yeares olde, neither yet the barenneſſe of Saraes wombe.

Hee ſtaggered not at the promiſe of God through vnbeleefe: but was ſtronger in fayth, giuinge glorye to GOD: and beinge full certified that what he had promiſed, he was able alſo to performe.

And therefore was it reckoned vnto hym for rightuouſneſſe.

There is extant alſo a graue amplyfication of the ſame Apoſtle, touchynge the wꝛath of God to be feared of:

all those that will not acknowledge Christ to be the true
Messias :

Take heede my brethren (sayeth he) least at any tyme there bee in you an euill harte of vnbeleefe, to departe from the lyuing God : but exhort yee one an other day-lye, while it is called to day, least any of you be hardened, through the deceitfulnesse of sinne.

For wee are made pertakers of Christe, if wee keepe sure vnto the ende the beginninge of the substaunce, and so forth as it is in the texte. For the place is longe.

Moreover, the Preacher may vse all the furniture of amplyfyinge, that the Schole of Orators ministreth vnto hym.

Whence the Preacher may take orders of amplyfyinge.

Wherefore, as touchinge that whiche pertayneth vnto wordes, hee may mingle together *αὐξήσιν, ἐμφασιν, περὶ ἐννοσίαν, συνωνυμίαν*, expolition, definition, description, distribution, heapinge vnto of matter, encrease-ment :

I. Out of the facultie of Orators.

As touchinge the things themselues, he may transference *ὑποθέσιν τοῦ θέσιν*, that is to saye, passe from a question definite to a question infinite or common place, hee may examine (so farre forth as the nature of the argument will suffer) the causes, to witte, the matter, forme, effecte, ende :

Moreover the circumstances, as the personne, time, place, maner, instrument, occasion, and so forth. Then, thinges happeninge or signes, whereof some be antecedents, some subsequentes, other some annexed to the busines it selfe: also comparisons, similitudes, contentions, contraries: and whatsoeuer thinges els are in this kinde set forth of the Rhetoricians.

Againe further, the Preacher may borrowe many poyntes of amplyfying out of Theologie it selfe, whiche hath no small number of peculjar places, apt and correspondent to euery kinde of argumente as well as any

II. Out of diuinitie it selfe

any other discipline beside, lyke as we shall a little after declare.

Therefore hee that teacheth the people, dooth oftentimes frame his amplyfication, Ab attributis Dei, that is, of the properties of God, as that God searcheth the harte, that hee can not bee deceyued: Of the Commaundement of God: Of the Promises set forth: Of the Threatninge of punishmentes: Of the Challynge of Manne to the knowledge of the trueth: Of Cleainge into the Church of God: Of Spirituall gistes receyued: Of a Generall sentence in Diuinitie: Of the Predications of the Prophetes: Of that, that they bee thinges spirituall: Of the tyme of the Lawe: Of the Tyme of the Gospell: Of the Signe to the thinge signyfyed: Of a thinge spirituall to a thinge Corporall: And agayne of a thinge corporall to a thinge Spirituall, &c.

Which to the intent we may in some sort make playne, and euident, it shall not be amisse to adde one or two examples touching the same.

Examples.
I

Esaie Capitulo, 15, prophesinge befoze that it woulde come to passe, that all the most noble Cities of the Moabites shoulde bee destroyed, in an Oracion not ouer longe in words, but yet verye proper and elegante, amplyfieth the perilles and daungers whiche hee foresawe to hange ouer them.

All theyr heades (sayeth hee) were balde, and all their beardes shauen.

In hir Streets are they gyrded aboute with Sackcloth, in al the toppes of hir houses and Streets shal be nothing but mourning and weeping.

Hesbon and Eleale shall crye, that their voyce shall bee hearde vnto Iahaz: and therefore the armed souldiours also of Moab shall bleat out and crye for very sorrowe of their mindes.

And so foorth as it foloweth thzough out the whole Chapter.

Chry-

Chrysostom, in his homilie, 19. entituled to the husbandmē, and against swearing, to the ende he might teach how grieuous a sin it is to sweare falsely, and violate an oth, sayeth in the beginning, that not only those y periure themselves shall be punished, but also their whole houses and families by the iust iudgement of God shal utterly be subuerted and destroyed. Which he proueth generally by the example of the destruction of the Sodomits, in whiche, for the offences of some, not onely the men, but also the very walles, the houses and buyldings, yea and the very earth it selfe, seemed to sustaine most bitter torments, the very reliques of senders and ashes, with perpetuall barrenesse, remaining even vntill this day.

Afterwarde he addeth further that he will make also a speciall demonstration, how that for the periury, and y of one man, it may come to passe, not only some one house, but also a large and ample Citie, yea and some whole Province and Countrey to be destroyed by the iust vengeance of God.

By and by therefore he produceth the histoye out of the fourth booke of the Kinges. Cap. 24. and. 25. of King Zedechias, or Zidkijahu, who, after that he was made Kinge of Iuda by Nabuchodonosor king of Babilon, kept not touche and couenaunt with him, but striking a league with the king of AEgypt, in the ninth yeare of his raigne he sought meanes to revolte, for which cause the kingdome of Iuda (notwithstanding the puissance therof) was utterly rooted by and ouerthrowne.

And besides this, he inferreth diuers and sundry reasons to aggravate the sinne of Zedechias, but amongst y rest, he taketh one trim and notable specialtye out of the Prophecy of Ezechiel, cap. 17. For when as by chaunce some had sayde, that the country of Iuda was not punished for the violating of an oth, but rather for other offences: Chrysostom reciteth, touching the same matter, the iudgement of Ezechiel, who playnly testifieth that the subuersion of
the

the Iewes happened through the breakinge of couenaunt with the king of Babilon. Vppon which occasion he properly expoundeth and conningly interpreteth the parable of the Prophet of the two Eagles and of the vineyard, where of the one Eagle betokened the kyng of Babilon, the other, the king of AEgypt, and the vineyarde the kyngdome of Iuda.

After this, he prosecuteth the thinges that pertaine to this history. And whereas it is reported in this story, that the Citie was besieged almost by the space of thre yeres, out of that circumstance he exaggerateth the euill, admonishing that, by the continuance of time and also by the perilles adioyned therevnto, as on the one side hunger and famishmente, on the other, sterre and outrageous slaughter, the grouousenes of the sinne might be esteemed. But he addeth further in the same place, another reason deriued of the prouidence and ordinaunce of God, saying: Therefore would God haue the Citie oppressed with so long a seige, that the king relenting, might confess his sinne, and also through the perswasion and impulsion of the Inhabitauntes, willingly yelde himselfe to the Babilonians: by which meanes verily it seemed that some kinde of redress might haue bene procured to so great calamities.

Wherefore so long time together to persist obstinate in his euill, and not to be touched with repentaunce, when God specially so many wayes incited hym, was very heynous and horrible to consider.

And even this also maketh to the augmentation of the crime, that the king in the meane while, woulde not giue eare vnto those that tolde hym the truth, and counselled him for the best.

Concerning which matter Chrysostom addeth the prophesye and counsell of Ieremy, which is extant Ierem. 38. For he being inspyred with the spirit of God, counselled and foretolde vnto the king, requirynge his aduice, that yf he would:

Woulde willingly submitte himselfe to the Kinge of Babilon, he shoulde be receaued into fauor, and his kingdome by that meanes shoulde remaine in safety: but in case he refused so to do, he shoulde be ledd away a captiue & his Citie consumed with fyre. But Jeremy preached to a deafe man. Wherefore in this respect agayne is Zedechias greatly to be accused.

Then consequentye as it were, per *Two Twon* he describeth the spoyling and prophanation of the Temple, the burning of the Citie, the walles plucked downe, the booties carryed away, the Princes slayne with the sworde, the people ledde away captiue, cistones repenting and inculking with all that periury and breakunge of promise were the causes of all these calamities.

With these thinges not contented, he proceedeth further and sheweth the paynes whith the kyng hymselfe sustained: declaringe the same to be double or two folde, the one deprivation of his sight, the other captiuitie.

And forthwith he amplyfeth them both: the fyrste verily, for as much as befoze he was made blynde, he was constrained to see his children slayne in hys presence: the later, for that from thence forth he shoulde become a Spectacle and an example to the whole world, but chiesly vnto those nations, through whose dominions he shoulde afterward be ledd away captiue.

Where againe, he conningly accoꝛdeth two prophesyes the one seeming contrary to the other, and proueth them in the ende to be both true, by the successe that ensued vppon the same.

The one of them was, that Zedechias shoulde not see Babilon: the other that hee shoulde be ledde away into Babilon:

Whereof that one (sayeth he) was accomplished when in Iuda it selfe hee had his eyes plucked out: this other likewise founde true, when after hee was carryed away

away into Babylon with a greate number of other captiues moe.

We addeth yet (ſpecially) an other amplyfication to the hearers taken out of the comparifon of the time of the Lawe, to the tyme of the Gofpell. If thoſe that lyed vnder the law were ſo grieuouſely puniſhed for perurie, what greate plagues doe remayne for thoſe, that now in theſe dayes, when the light of the Gofpell moſt clearly ſhyneth, are not aſhamed to forſweare themſelues? But I ceaſe to make any further annotations vppon that place furniſhed with all kynde of conninge and conueighaunce.

By theſe thinges it may ſufficientlye bee perceyued, that amplyfications are ofte times gathered out of thoſe places, whiche Diuinitye challengeth as proper to it ſelfe.

III The ſame Chryſoſtom in his homilie. 46. vpon Genesis, with wonderfull prudence and dexteritye amplyfieth (like as did Origen alſo before him) the ſayth of Abraham, and his obedience deriued of faith, being readye to offer vp his onely ſonne Iſaac: the diſcourſe wherof whoſoever will attentively reade, he ſhall hardly (I am ſure) reſrayne hym ſelfe from teares.

IIII Agayne in his homilie. 14. touching the teinerarious othe of Saule, wherein he ſwoze that who ſoeuer dyd taſte any bread before the euening ſhould dye the death, it is an eaſy matter to obſerue many mo amplyfications deriued out of diuers and ſondry places of Diuinitye.

I cannot choſe, but that I muſt needes adde this alſo by the way, and (as ye would ſay) minding of ſome other matter. Some there be that propounde vnto the youth in Scholes arguments, in which thei may exerciſe their ſtile, and make a tryall of the towardnes of their wit: but thoſe for the moſt parte are taken out of fables, or certes things vayne and friuolous; that I ſay not, ſometimes filthy, or otherwiſe hurtfull: But how muche better ſhould the Schole,

What maner of arguments ought to be miniſtered vnto children for the exerciſe of their ſtile.

Scholemasters doe, if they woulde oftentimes prescribe vnto their Schollers committed to their charge, & to those inesppecially that are enformed to the study of diuine letters, argumetes taken out of the holy Scriptures, and woulde commaunde them to explicate and in explicating to adorne the same, one while by amplifications, an other while, by other formes of exercises, accordings to the imitation of Chrysostom or some other excellent diuine.

Of mouinge of affections. Cap. XVI.



The Preacher shall not employ his least care in mouinge of affections, forsomuch as all the learned sorte doe confesse, that be stameth of no one thing more in neede, then be doth of this one onely faculty.

That the manner of mouing of affections ought to bee knowen of the Preachers.

They that teache no other wyse in the temple, then professions are accustomed in the Scholes, it cannot be that they shoulde be the authours of any greate spirituall frutes, and very fewe or none are seene to bee induced with such Sermons to repentance and amendment of lyfe. Wherefore, whosoener he be that hath once taken vppon him the office of teaching in the church, must with great industry apply himself vnto this, he may at the length feele himselfe able to performe some what woorthie of commendation in this behalfe.

As in the meane tyme will add to some thinges that serue vnto this ende : and firste verily wee will declare when and what tyme it is conuenient to moue affections: then next, where or in what parte of the Sermon: lastly in what places or with what practise it may be done.

It is well known out of the booke of the Rhetoricians, that the common affections are accounted to be folowe: Gladnesse, Hope, Feare, Griefe. And vnder gladnesse are ordinarily placed, delation, haussing or boasting: vnder Hope, desire, indigence, or neede: vnder feare, shouthfulness, shamefulesse, terror, timorousnes, trembling, perturbatio:

The order & diuision of the thinges to be spoken touching mouing of affections.

I. When affections are to be moued,

Diuision of affections.

Q.

Under,

under griefe, we, envy, ire, enuill will, hatred, emulation,
pittie, sorrowe, lamentation, carefullnesse, paynesfullnesse,
desperation, &c.

What affec-
tions are to be
moued of the
Preacher.

Now the Preachers doe not accustomably vse to excite
the myndes of their hearers, to every of the kyndes of
affections now reheerced, but vnto those mosse chiefly
which every man at the first sight may knowe distinctly
to be most conuenient and, as it were, destinate to diuine
affayres, that is to say, to thinges perteyninge to the e-
ternall saluation of mankind. They induce therfore their
hearers most specially to the care of obteyning saluation,
to sorrowe or indignation for offences committed, to the
lothsomnesse and hatred of sinnes, to the loue of vertue,
to the feare of gods iudgement and of punishment, to the
hope of mercy to be obteyned with God, to compassion and
loue towardes our neighbour, And vnto those affections
besides, that are vnto these mosse semblable, but scarcely
to any other. Wherefore the maner of mouinge of af-
fections assigned vnto Preachers in the Church, is not
altogether lyke vnto that, that the Orators vse in their
Forum or Consistory.

Howe to
knowe when
affections are
to be moued.

To the intent therfore thou mayest knowe when and
at what tyme it is mete and conuenient that affections
be moued of the Preacher, before all thinges the partes
of the whole Sermon, and the principall places, which
are specially to be touched therein, ought effectually to be
comprised in the mynde and reduced to a perfect order.

For the trattation of what place soener thou shalt iudge
to be most profitable and necessary either to the state of the
Church, or to the tyme and causes incident, in the illustra-
tion thereof chiefly, beyonde the rest, thou shalt employ
thy diligent labour, and also endeavour thy selfe to moue
the affections of the hearers.

The effecte of our meaninge, is this: Thou expoundest
some entier booke of scripture; or some parte of a booke:
in the wordes that come nexte to hande, are foune (per-
adventure) touched others and some profitable places,
whereof

wherof some doe containe manifold doctrine, other some
redargutions, other institutions, other exhortations, or con-
solations. And in these one there is most apte to stirre
vpp the myndes of menne vnto vertue, verge re-
quisite in the lyfe of man, and chiefly in the lyfe of churche,
sent considerations: therfore, thou shalt vnderstande
that this same place is in suche sorte to bee considered
this, that thou mayste endeouore thy selfe to moue the
affections, either more vehement or moderate, according
as thou shalt see it expedient.

At what tyme therfore, thou shalt perceyue men to be
ginen to drunkennesse and excesse, if there happen any
wher in the Sermon a place of sobrietie and temperance,
or agaynst supersuittie, in this verily thou shalt lon-
gest tary, and through exhortation or reprehension, to
stirre vpp the affections of the hearers, that they may both
couet sobrietie and abandon excesse.

Moreover, wher many of the common sort are oppressed
with pouerty and that there is euery where greate scar-
citie of vittayle, and yet in the meane tyme charitie very
colde, and vnnearth any where to bee founde: if then a
conuenient place offer it selfe touching liberalitie, thou
shalt with all thy power goe aboute to expayne it at
large, and with as greate industry as thou canst, indite
the myndes of the hearers to bountifullnesse, and compas-
sion towards the poore.

Furthermore, there happeneth peraduenture a place wherby it is signified that God
woulde haue littell childezen to come vnto him: Here
very fitly shall be entreated of the issue of parentes to
wardes their childezne, yea, and with some vehemence al-
so, and prouocation of myndes, shall the parentes be
bidded to sende their childezne to scole in tyme conueni-
ent, and prouide that they maye rightely bee instruc-
ted in the principles of godlynesse.

To be short, if at any tyme an hystory or precept, or sen-
tence be purposed vppon, which produceth a place of consola-
tion.

and fortitude in the confession of sayth, this place certes shall woorthily so much the more simply bee declared, by howe much, very fewe are to be founde in these dayes, that by reason of publike daungers, but especially for the perturbatio of the Church , dare constantly abide by the truth .

And verily in this selfe same argument, shall all the cunning in moving of affections be seasonably set abrook, and men prouoked with great sharpnesse of wordes and sentences, to constancy and fortitude in the confession of the truth. Somtymes also beside the tractation of common places, or explication of the scripture, there is mingled, either in the beginninge of the Sermon, or in the ende, or else (by digression) in the midst, some exhortation or obiurgation, in which the oration affurgeth euen to the springe vp and concitation of affections.

Examples thou mayst finde not rare in Chrysostom and other ecclesiasticall writers.

By these things it is evidently to be perceyued, in what parte of the Sermon affections ought to be moued. Not in confirmation onely, but also in the Exordium, and conclusion: Not onely where the confirmation draweth to an ende, but also wheresoever else the consideration of those things that are touched will seeme to require, shall it be comenient to stirre vp the motions of the minde. To the Preacher oughte a greater liberty to be giuen by all meanes then to the Orator, lyke as also the Preacher may doe many other things with comlynesse, that are not in the meane time to be attempted of the Rhetorician. For the Preacher chargeth, commaundeth, sharply rebuketh, threateneth, pronounceth, as one in place of authoritie, and as a Judge, the sentence of excommunication: But the Rhetorician supposeth none of these things to be lawfull vnto him, but rather he is compelled nowe and then fowly to flatter and fawne vpon the Judges, somtymes also to prostrat himselfe as an humble supplicant, before the tribunall seate,

and

II Where,
or in what
parte of the
Sermon af-
fections are
to be moued.

and what not? Chrysostom in his Homilie, 26. entitled, What wee ought to be vertuously occupied in the least things, and that wee ought not to sweare, forthwith in the very entry of his Sermon, repeateth many things grauely and with a certayne Episcopall dignitie, wherby he induceth the hearers to feare the iudgement of God, and also the seueritie of ecclesiasticall discipline. Howbeit, in whatsoeuer exhortations, reprehensions or obiurgations it be, that place ought chiefly and frequently to be giuen to the mouinge of affections of myndes, it is much better knowen, then that it is needefull here to be admonished, the dayely custome of teachers in the Church not obscurely prouinge and confirming the same.

Howeouer, with what furniture of arguments or with what kinde of arte the Preacher may conveniently moue and stirre vp the myndes of the hearers, wee will estesomes declare. Before all thinges it is very necessary that he which speaketh, doe conceyue such lyke affectiōs in his mynde, and rayse them vpp in himselfe, yea, and (after a sorte) shewe them forth to be seene vnto others, as hee coueteth to be translated into the myndes of his auditors. For hee that both in wordes, voyce, countenance, and apte gesture, declareth himselfe to lamente and bee sorre either for the perill of some, or for the common misery of all men, hee alone seemeth forthwith to prouoke the residue to pittie and compassion: Hee that burneth wholly in himselfe, and is altogether inflamed to attempt some notable thinge, hee by his oration and (as it were) by his owne example may incense others to enterprise the lyke: Hee that doth utterly abandon vices himselfe, and expresseth the same accordingly by the testimony of his mynde, hee indoubtently at the length shall frayne others to the hatred and detestation of the same. A man may stirre vp affections in himselfe diuers wayes.

First, by the diligent consideration of the things yare before his eyes, as namely w^{ch} a man very exactly discou-

III With what skill & cunning the affection. are to be moued.
I. Meane.

How we may stir vp affections in our selues.

seth and enserbeth in his mynde, all and enery point annexed to the matter it selfe. Which thinge neuertheless cannot be done but of him, that knoweth perfectly the nature and kynde of the businesse in hande.

Secondly, by a beheement imagination or fantasy, when a man with most attētiue cogitatio apprehendeth, and depaynteth to himselfe the formes and similitudes of the thinges whereof he entreateth, which afterwarde he so fixeth & setteth in his minde, as if his owne priuate cause were in handling. and as though hee shoulde perpetually muse vpon that thinge alone.

Thirdly, these thinges are furthered, yea, and increased also, if a man shall attentiuely reade and peruse some one place, (especially) in the sacred Scriptures, wherein the affections are iudged to be most cunningely and artificially moued: in which it shall be conuenient so longe time to stay, as the mynde may fully conceiue those thinges that agree with the purpose. After which sorte certaine Emperours be reported (& amonge these also Alexander of Macedony.) as ofte as they intended to ioyne battaile with their enimies, so haue enflamed themselves by the readinge of certayne verses, wherein some horrible confute committed, was of some Poete described & set forth. Fourthly, in case thou desirest earnestely to be moued and affected thy self, it is requisit that thou labour to obtaine that of God, (who turneth and enforceth the hartes of men at his pleasure) and saue wyth the Plakini: Inclyne my hart O God vnto thy testimonies.

Psal. 119.

II. Meane.

And here vpon is nowe opened vnto vs also the seconde meane wherby a man may moue mindes of his hearers. For it becometh him in the beginninge of his Sermon to pray vnto God with seruent prayer; & it woulde please him by his holy spirit so to frame and direct the hartes of all men, that they may both easely perceiue those things that are spoken of the truth, and also by all meanes embrace and accomplishe the same.

Full well sayde Augustine, that all the preachinge of the

the veritie profiteth a man nothinge at all, vnlesse God by his interior grace, gouerne and worke in the harte.

De ciuita. dei.
Lib. 15. Cap. 6
III

Whirdely, it cannot be dissembled, but that the moderate pronounciation of a lyuely voyce togither with a decent and comely gesture of the speaker, both adde grace force and importaunce to the mouinge of affections.

Which thinge to bee true the very Gentiles also themselves doe testifie.

Demosthenes, beinge oftentimes demaunded what the chiefe and principall poynt was in the wholle kinde of well speakinge, woulde alwayes make aunswere that it was gesture and pronounciation.

Agayne Aeschines his aduersary affirmed, that the oration of Demosthenes which hee had with great grace rehearsed, woulde deserue incomparable admiration wyth the hearers, in case it myght fortune them to heare Demosthenes himselfe but pronouncing his owne wordes. So far forth is one and the self same oration (by diuers men, pronounced) perceyued to be one while of more, an other while of lesse power and strength.

IIII

Fourthly, most effectually of all doe they moue the mindes of men, to whom is giuen of God that vertue or power of spirit in Teaching, which wee sayd, in the second Chapter of this present Booke, to be most requisite and necessary to euery Preacher. For all men must confesse that the power of mouinge affections, both not in such wise consist in requisite termes, exact of speech and apte pronounciation, but that a much greater dignitie, brightnesse, yea, and maiesty doeth rest in this manner of speakinge, wherein we see some men to excel and shyne before others. For we know by experience that some commonly speake altogether without arte, and very simply and plainly, and yet in the meane tyme doe drawe their hearers whither soeuer they list &c.

And hereupon it cometh to passe, that in Thucydides speakinge so simply and plainly, (I had almost sayde also rudely and disorderly) is so oftentimes commended.

their wonderful power in speaking and teaching, whereby all the most learned and smooth tongued enemies of the Gospell haue maruailously from tyme to tyme bene vanquished and compelled to giue place. Neither doth this excellent gifte happen to any other, then vnto those that are seriously occupied in Gods busines, which thing is the cause why the Apostle so studiously setteth the same (ad oppositum) agaynst the faculty of well speakinge which the Rhetoricians doe challenge to themselves as their owne proper right.

My preachinge (sayth hee) was not in the flatteringe
 1. Corinth. 2. phrases of mannes wysdome, but in the demonstration of the spirite and of power. Agayne: wee haue not receyued the spirite of the worlde, but the spirite which is of God, to the intent wee may knowe those thinges that bee giuen vs of Christ, which also wee speake, not in wordes taught by mannes wysdome, but such as wee are learned
 V. by the holy Ghoste. Fifthly, the matter themselves (many tymes) wherof entreatie is made, be of great weight and force to the stirring vp of the motions of myndes. Forther happen some thinges of such a nature, that the narration thereof (though it be rude and homely) doe moue swiftly and deeply likke into the hartes of hearers, and that doe very greatly moue and delight the same.

We may take, for examples sake, the narration of Ioseph, acknowledging his brethene, when hee helde the chiefe gouernement of the common wealth of Aegypte: which, who (I praye you) except, he be of agnt can reade without weeping: Grigory Nazianzene in his first oration touching the reconcilement of the Donkes, affirmeth that he neuer read the Threnes of the Prophete Ieremie, without shedding of teares. Very shorthe but yet very vehement and lamentable is the complaynt of Dauid bewailing the death of his son Absolon. To these may be adioyned certain Sermons pronounced by Christ a litle before his death. Sixthly, to the same effect are ordeined certaine places artificiall, wherest we may perceiue not a few to be taken
 out

2. Samuell. 12.

Ioan. 14. 15.
 VI.

out of the rules of the Rhetoricians, but many moe also out of Mininitie it selfe, and out of the sacred scriptures. What these places be and to the mouing of what affectiōs euery one doe serue, it shall not be a losse labour briezely to declare.

Therefore, if the Preacher at any time be desirous to bring to passe in his Sermon, that men vtterly desperate and past hope (in a maner) of recouery should become carefull of attempning vnto eternall saluation, he may borrowe certayne reasons and arguments out of these places that folow.

Places apt to prouoke grief and indignation for offences committed.

1 Of the honestie of the cause. For it were a very sylthy and vn honest thinge to persist in that kinde of life, of which all god men would be ashamed.

2 Of the lothsomnesse and greatnesse of sinnes. Either of which is to be learned out of the law of God.

3 Of the knowledge of mans fragilitie.

What is this lyfe but a vapour sodainly vanishing away: why therefore doe we not speedely frame our selues to the amendement of lyfe?

4 Of the miseries as wel externall as internall toliche being subiect to the crimes of this lyfe, are adioyned therevnto. A great miserie it is to liue in contempt, & perpetual veration of minde.

5 Of the harmes that accompany for the most part the sylthynesse of this lyfe: as losse of god name and estimation, losse and consumption of goods, to be cast downe from the degre and estate of honoz, &c.

Adde also herevnto the euils that shal folloze after this lyfe.

6 Of innumerable benefites which shal happen through the purposing of a better lyfe. Where it becometh vs to remember the promises of God.

7 Of the necessitie of the matter. Except we repent, we are vtterly vndone, and shall doe nothinge els then heape moe sinnes vpon moze. And may so many threninges of God hym selfe sette forth in the scriptures
no

Nothing more vs at all:

8 Of the easynesse of the matter. God planteth in the mindes of all men a certayne studie and desyre of health. The same at all times inuiceth, allureth, draweth vs, and layeth open vnto vs a most easy entraunce vnto saluation. What neede many wordes? As well these places, as also many other besides, may be obserued in the Sermons of Christ, the prophets and Apostles, touchinge repentaunce & amendement of lyfe. Peter in his first Sermon that hee made Act. 2. bring some certayne places of this kynde, doth by and by so moue the hearers, that they forthwith were pricked in their harts, & very desyrously required to know what they might doe to obtayne saluation.

Moreouer y Preacher shal vse partly these same, partly also some other places, if at any time hee endeouoreth to moue his hearers vnto sorrow or indignatio for their offences committed, or vnto hatred & detestation, not of wretched and miserable men (as the Orators are accustomed to doe) but of sinnes and of the deuill continually without ceasing prouoking vs to euill.

For truly Diuinitie teacheth vs y even our enemies also are to be holpen with all maner duties of Godlynesse, and Christ willet vs to praye vnto God the father for the health and saluation of our aduersaries.

Furthermoze wee haue obserued amonge the Diuine writers, to the stirring vp of hatred and detestation of any one or moe vices, these places follovyng. as fyr to be used:

1 Of the authoity and diligence of those men that befoze vs laboured by all meanes to extirpate and rote out those vices out of the company of the fawthfull.

2 Of the greatnesse of the same vices, as namelye that they are not common, that they be straunge, seldom heard off, &c.

3 Of the qualitie of the persons y be infected with those vices.

II. Places apt to procure hatred of any vice.

4 Of the very shape, manner, & other circumstances of y^e same vices, which declare their filthynesse & indignitie.

5 Of that, y^e euen by the secret instinct of nature alone all men ought to abhorre and abstaine from them.

6 Likewise sinnes are compared with sinnes, and those that be touched, are shewed to be far more grievous then all the residue.

7 Of the greatnesse of the euils, that be already sponged out of the sinnes present, and y^e may afterward redounde to posteritie. And these places verely may be taken as specified of the Orators: but out of Diuinitie are verely grounded of greater weight and importaunce, as:

Places out of
Diuinitie ser-
uing to the
same effect.

8 Of that, that wee ought not to be so selfhye and bile, as that wee shoulde submit our mindes and bodies to our enemy the Diuell to serue his wicked and diabolicall suggestions.

9 Of that, y^e we incurre the crime of disloyaltie, yea and of high treason also, if we reuolte from the tents of our sauour Christ vnto Beliall.

10 Of that, y^e it is a great ingratitude, and y^e more is an extreame cruelty to crucify Christ a fresh through our sinnes, and to despise his blood wherewith he hath once washed and sanctified vs.

11 Of that, y^e by despyng our selues in sin, we grieue the holy ghost, and doe slander the holy angells our keepers, yea and the vniuersall church of God.

12 Of y^e, that by the grace of God assisting vs, we may be able to resist the temptor and traitor sathan, tame our flesh, abandon euill thoughts, &c.

13 Of that, y^e if we harken vnto the Deuill, all the fault shall be imputed to vs, and vnto our iniquitie, neyther shall it bee lawfull to pretende any excuse at all, but euen wee our selues shall be punished for those enormities, whiche by the pronocation of the deuill we commit.

14 Of the paines, yare threatened vnto sinners, and the same not onely temporall, but also eternall, to y^e auoyding and eschewing wherof, there is no way for vs to be founde except

To the stirring
up of
loue.

except we repenting imploze the ayde of **Chyſte**.

Sometimes occasion is offered vnto the preacher, to ſtir by his audients vnto loue, that is to ſaye, vnto charitye or beneuolence. Which truly then chiefly commeth to paſſe, when as entreaty is made of ſome notable vertue, or when the excellent deede of ſome Martyrke, Prophet, Apoſtle, or of any other man of worthy memozye, is celebrated and ſolempniſed.

For here it is convenient to prouoke the mindes of men, and (ſo farforth as may be) to enſlame them to loue and imbrace ſo excellent and rare a vertue, & to the ſeruent ſtudy of imitating ſo notable a deede.

To the furtheraunce therefore of this matter much auaylable will be the reaſons taken out of the places of thinges to be deſyred and thinges to be eſchewed, to witte:

- | | | |
|---|------------------------|------------------|
| 1 | Of the honeſtye. | } Of the thinge. |
| 2 | Of the godlyneſſe. | |
| 3 | Of the religiousneſſe. | |
| 4 | Of the gloriouſneſſe. | |
| 5 | Of the eaſyneſſe. | |
| 6 | Of the neceſſitie. | |

All which thinges may briefly be confirmed and illuſtrated by reaſons, ſentences, examles, ſimilitudes, derogued out of the treaſurie of the ſacred ſcriptures. Item:

- 7 Of the cauſes of thinges.
- 8 Of the circumſtaunces.
- 9 Of the ſignes, or accidents, as well
- 10 Antecedent, and
- 11 Adioyned to the matter it ſelfe, as alſo
- 12 Conſequent, &c.

Which kinde of places verily and thoſe deduced out of Diuinite, we ſee the holy Prophets to uſe, as oft as they exhort vnto rightuouſneſſe, vnto modeſtie, vnto humilitie, vnto the confeſſion of the knowne trueth, vnto the diligente obſeruatiou of the true worſhippinge of God. Neyther dothe any thinge what ſoever appertinent to this kinde of buſyneſſe, leſſe notably appeare in thoſe Sermons of
Chryſt.

Chrysostom, in which he endeoureth to fraine men into patience, sobyetic, hospitalitie, liberalitie towards the poore, and other such lyke vertues.

Now to cause, & feare of gods iudgemēt to be imprinted in the mindes of the hearers, will be a helpe and furtherance p^roses drawen forth.

Places tending to the impression of the dread of gods iudgement.

1 Of the the greatnesse of our sinnes, which if behoueth to be amplyfied out of the law, by and thzough all the circumstances thereof.

2 Of our owne vnworthynes, and proper offence.

3 Of our owne imbecilitie and weakenesse. We that are voyde and destitute of all kinde of vertues, what shall we obiect against the iudgement of God?

4 Of that, that it is necessary the thzearnings of God should be accomplished without any exception.

5 Of the grieuousnes of the paynes that are evidently mentioned and set forth in the thzearnings of God.

6 Of that, that God executeth those things indifferent, whereby both his iustice becommeth famous, and his mercy also apparaunt.

7 Of the examples of those men, whō we know to haue bene sharply punished of God for their sinnes.

8 Of that, that God, if he punisheth not by and by, and if not in this lyfe: yet after a shorthe time, or at least after this lyfe, he repayeth due penalties accorpyng to the desertes.

9 Of that, that no euasion of mans wisdom or industrie will serue to escape and winde out of Gods iudgement.

It is no difficult matter to accorde also some other places, vnto these arguments, touched befoze in the premisses. The controlling Sermons of the Prophets and Apostles, or of Chrysostome and other holy fathers doe thzoughlye abound in this kinde.

Obiurgatory Sermons.

Further to the procurement of hope and despye of mercy doe conduce a number of places accustomed to be bled in consolations, but especially these:

Places to procure hope of mercy.

2 Of the confession of sinnes befoze God.

I

Of

- 3 Of our humilitie or mortification.
- 4 Of the continuall implozation of Gods ayde. God despiseth not the prayers of them that humble themselves, and dispaire of their owne strength.
- 5 Of the power of the spirit assistinge vs in our prayers.
- 6 Of the promises of God.
- 7 Of the naturall goodnesse of God that is the promiser, whereby he will both be prayed vnto, and also graciously graunt our petitions.
- 8 Of that, that God delighteth to stande by his worde and promise, and will deceiue no man.
- 9 Of the intercession of Christ our mediatur.
- 10 Of the effect of the death, and all the merits of Christ.
- 11 Of that, that our father knoweth our necessities, yea euen before we aske.
- 12 Of our election, vocation, iustification.
- 13 Of that, that God neuer utterly forsaketh those that be his, but with fatherly compassion helpeth them before they fall into any extream daunger.

To the furtheraunce also hereof, let the Sermons consolatory or comfortatiue be read disposed to the fortifyinge and erecting of mindes in the conflicts of temptations, and (no doubt) a much more plentifull matter will offer it selfe in them, then can of vs in few words be comprised.

Places to
moue men
to compassion.

Lastly if thou intendest to prouoke the mindes of men vnto pite and compassion, which then truly is expedyent to be done, when the people is to be admonished and required, to be helpfull to the poore and needye, to succour them that are afflicted with sicknesse, shepwardie, casualtie of feyr, rage of waters, warre, or such lyke calamitie, to labbur with all diligence to reduce those that erre, or those that are almost fallen into desperation, into the right way againe, or to pray vnto God for their health and safety, thou shalt conueniently gather some reasons of these places followinge.

- 1 Of the age: as, if it be a childe, or an olde man that is afflicted.

2 Of the Tere.

3 Of the condition or impotencye of the partye : as, if it be a poore man, if it be a widow, orphan, &c.

4 Of the innocency of lyfe. Of hym that hath hurt no man, nor shamefully and prodigally consumed his substance, we somer take pitte and compassion.

5 Of the former estate: happy, prosperous, &c.

6 Of the kinde of the calamitie.

7 Of the greatnesse therof.

8 Of the comparison of the present euill with other discomforts.

9 Of the place, time, instrument, manner, and other circumstances.

10 Of the power and crueltie of those that inferred the iniury.

11 Of the pzouidence of God disposing all thinges wisely and to the best, which also would haue present examples of calamities to be extant for our sakes, to the ende a tryall might be had how we ought to behaue our selues in the afflictions of other men, and that wee mighte haue occasion to exercise the duties of Charytie towardes the oppressed

12 Of the dignitie of hym that is distressed, as namely that he is our brother, partaker of the same spirituall regeneration with vs, and redeemed with the self same blood of Christ.

13 Also of that, that our brother which is oppressed doth not suffer onely for his owne offences, but rather for the example of others : as Christ interpreteth the casualtye of those men that were slayne by the fall of the Tower in Siloe. Luc. 19

14 Of the feare of the lyke euills hanginge ouer our heades. For the punishments which we see inflicted vnto others, we ought to knowe that the same also are prepared for vs at all times by the good will and iuste iudgmente of God.

15 Lyke

Lib. I.

Of framing of

15 Lykewise of the pzecepts of God, wherby we are commaunded to be mercysfull vnto other.

16 Of the promises that are set forth vnto those that exercise the deedes of mercy.

17 Of the thesauinges both of tempoꝛall and eternall paynes, which doe hang ouer as well the body as the soule of these that are not touched, with compassion towarde others.

18 Of the annoydinge and contemninge of the sleightes of our spirituall enemies the sathan, the worlde, the deuill, that call vs away from well doying, and continually seeke to drawe vs into daunger, misery, and thzalldom. But bee it sufficient to haue rehearsed these places in order, which doe minister occasion wherby also other fitte and conuenient places may bee erogitate.

Heere the benefites of christ are to be published and declared.

I
I I

Forsooner sometime are published the most ample benefites purchased by Chyrise: very well therefore shall the Preacher with all force of wordes, and contragiousnes of minde extimulate his hearers, to weigh exactly the greatnes of Chyrises benefites, to the intente, that by their amendment of life, and by their good and godly conuersation hereafter they may endeouore to shewe themselves thankful for the same. In this behalfe therefore hee shall not without god cause bestowe greate labour and diligence.

Places of mouing of affections vwhere, and in what order they are most fitly to be taken.

But as we saide before, lyke as these thinges are properly pertaininge to Diuinitie, euen so the places applied to the mouing of affections, can not moze conuenintly be collected out of any other faculty (those onely excepted, which wee see to bee contained amonge the rules of the Rhetoricians) then out of Diuinitie it selfe. Wherebeit to stande longer vpon these pointes, and to occupy the time in repeating and discoursing of these and such like places, would be but a superfluous labour.

We come to haue performed that which to our duty appertayneth, in as much as we haue (after a sorte) shewed a way, wherein they that beginne at any time to trace, shall easily

easely enure themselves to draw out of the fountaynes of Diuinitie places apte for euery kinde of arguments. For Diuinitie is very rich, and minnistrcth most plentifully and liberallie to euery one that seeketh, all kinde of furniture requisite to the faculty of well speakinge.

But as touching figures which serue to the mouing of affections, it is not needfull y^e we should ad any thing further then y^e Orators haue done. For such as they haue taught to be profitable for this purpose, all those shall y^e Preacher, at his liberty appropriate to his owne oration.

Wherfore repetition, heaping of matter, increase of contention, exclamation, interrogation, subiection, apostrophe, communication, dubitation, permission, silence, hyperbole, effusion, imagination, hypotyposis, and other figures of the same kinde doe take place bringe with iudgement applyed.

Altho oftentimes also the Preacher settunge a side all art and cunninge and vterly excluding all furniture and preparation both vehemently maue and encline: When namely the oracles of God, the testimonies of the Prophets, the precepts, promises, comminations of God himselfe, the interpretations of the holy Prophets, by reason of their vntexted, dignitie, and grauitie, are perceived to be of so great weight and importance, especially if a certayne comely and graue manner of elocution be adioyned therunto, that they may effectuously drawe ye, and compell also euen those in that are stiffe and rude, into mercy, indignation, hatred, feare, hope, loue, study and desire of imitation.

For it becometh that to be true which the Lorde hymselfe sayth by the Prophet Ieremy: namely that his word is as it were a fyre, and lyke vnto a hammer that breaketh in sunder the harde stone. Ieremie 23.

Also that which the author of the Epistle to the Hebrewes affirmeth: The worde of GOD is very quicke and mighty in operation, and sharper then any two edged sworde, and entreth through, euen to the deuiding

H.j.

a son.

Lib. I.

Of framing of

a sonder of the soule and the spirite, and of the ioyntes and the maye, and is a discerner of the thoughtes, and of the intentes of the harte.

In which behalfe truely, that the Preacher is in better case then the Orator, all men must needs confesse.

Not good to
rary longe in
vehement af-
fections.

Furthermore, where the Orators be of opinion that it is not good to sticke longe, especially in the affections that are ouer behemente, in that pointe we also assente vnto them: seeinge the thinges that are ouer behement can in no wise be of any longe continuance. But as for the

Nullum violentum perpetuum. Phisicum dogma.

Myld affectiōs
euery vvhē
to be meinte.

gentiller sorte of affections, to disperse them through euery parte of the Sermon, it is very seemely and profitable for the Oration. It alwayes crepeth lowe by the ground and neuer at any time mounteth by a losse or wayeth hote, it is very lyke that such a one will bringe tediousnesse be disliked of the hearers.

Apoc. 1.

Such as bee like warme in the actions of pietie, the Lord hateth, & promisseth he will spewe the out of his mouth: What shall we then iudge of their Sermons, that make others like warme also?

Examples.

Wherefore I might worthily add here vnto examples wherein affections are moued, out of the Prophetes and Apostles, and likewise out of the holy fathers, I myght also explaine some thinges perticularly by themselves, makinge a perfect demonstration of the whole arte: but I feare lest my discourse should exceed his prescribed compass. Wherfore some points I wil shew briefly by this way. To the care of obtaininge saluation Ely soliciteeth Cap. 23. Ezechiell Cap. 6. 16 18. Also Peter in the 1. & 3. of the Actes: where hee setteth of all proueth that they ought to haue acknowledged Christ to be very God, and forthwith imbrayeth the with their insatiable crueltie, which they practised towarde the same Christ. Lone of beneuolence the Apostle Paule vehemently writeth Actes 20. and 1. Thess. 2. Of which Sermons mention is made aboue, where we are entreated of the spirite of power in teachinge. The feare of gods indgemēt. Ely writeth into hymnes

of his hearers Cap. 1. like wise where hee describeth the miserable desolation of the pꝛouince of Iuda, saying: Eue-
ry heade is pearced with pensiuenesse, &c. Also, where hee
desirous to exaggerate their sinnes as the causes of the de-
solation, calleth the pꝛinces of the Jewes, the pꝛinces of So-
dome, and the people the people of Emor, &c. Of the same
kinde of Sermons there be certayne partes, Cap. 3. 10,
13. Also Heb. 3. and 4. As the hope of mercy Esay induceth,
and the rest of the pꝛophetes: in which places after shary
controlmentes, they descende to cōsolations, & do pꝛophe-
sy and pꝛomise remission of sinnes to be obtayned through
Christ. Notable is that Sermon touching þe deliuerance
of the Church by Christ, and that through the free mercy
of God. Cap. 52. 53. In like maner of the effectes of iustify-
cation to be receiued after this lyfe, Rom. 8. For we suffer
together with him (sayth he) that we may together with him
also be glorified, and so forth to the ende of the Chapter.

Among the Sermons of Chrysostome thou shalt fynde
very fewe or none, wherein hee handleth any one commo
place, and either pꝛouoketh vnto vertue, or dissuadeth &
deterreth from vice, or else entreateth of some businesse
offred by occasion of time, but that in them be vehement,
ly moueth affectiō: and that truly one while, by þe weight
and dignitie of the thinges themselves, an other while,
by his singuler eloquence, & grace in speaking, wherein he
surmounteth a greate number of his order and callinge.
Reade inesppecially the 20. homily of his fiftē Tome, touch-
ing the returne of Bishop Flavianus, who was sent forth
to pacifie the Emperour: where he introduceth an anci-
ent & reuerend Bishop, with incredible endeuoure & sweet-
nes of speech, turning þe mind of the wrathfull pꝛince vnto
mercy & compassion. Reade also in þe same Tome, the Ser-
mon which he made, when cōsultation was had touching
his banishment: a Sermon in deede very bryefe, but so þe
stirring by of loue & affectiō, both in mater & wordes excel-
lently well furnished and appoynted.

Finally let þe Sermons be read entituled, against þe cursed

¶ 4.

and

The Sermons
of Crisostom,
what.

and detestable custome of swearing and periury, agaynst ire, agaynst enuy, backbitinge, detraction, ryotte, cous, tounesse, and other of the same kynde.

Conclusion
of the first
booke.

Transition to
the latter
booke, with a
briefe declara-
tion of the
whole tracta-
tion.

And hitherto as touchinge those thinges, which are common to all kyndes of Sermons, and maye bee taken as generall Rules and pzeceptes of the whole faculty of Preaching: It remaineth that we compendiously declare, what poyntes are proper to every kynde, that is to saye, howe and by what meanes it maye bee discerned vnto what kynde every Sermon is to bee referred, then, what speciall places of argumentes ought to be in a readinesse to the apte preparation of Confirmations, agayne, what Cautions are to bee obserued in every of the kyndes for the auoyding of inconueniences, and whattsoeuer els is semblable herevnto.

FINIS.

¶ Of framing of Diuine Ser-

mons or popular interpretation of the Scriptures, the Seconde Booke.

¶ How and by what meanes a man maye perceyue vnto what kynde of Sermon, every sacred Sermon ought to bee referred. Cap. I.



Like as those men that intende to make any sumptuous buylinge, or to pitche their Tentcs, before all thinges are very circumspect, where they may haue a fitte and conuenient place for their purpose, and of this one thing alone are carefull aboue measure, as beinge certainly perswaded, if they here chaunce to erre and goe amisse, that it will bee vnprofitable whattsoeuer they shall afterwarde take in hande: Euen so it standeth byn greatly vpon that hath determined to Preach in thassemblye of Christian people, este-
sones

sones to obserue vnto what kynde of Sermon, the matter which he will chole to entreate off, ought to be referred: for vntlesse he be assured at the beginning touching the kynde of his Sermon, he shal neuer attayne to an apt and perfect order of inuention and disposition of his arguments, but of necessitie they will appere confused, inconvenient, vnordered, and (as it is sayd in þ prouerbe) Lose shredde, and sand without moxter, whatsoeur shalbe heaped together. Neither truely can any man fruitfully speake of any matter vnto others, neyther shall the hearers perceyue what his meaning is, except he first of all presire to himselfe a certain scope, according to the which al his reasons may be directed. That the care standeth thus (least we should stape any longer herein) experience it selfe hath teach. Therefore, he that deuileth to entreate of religion to the people, let this be his first care, euen to finde out the kynde of his sermon following. That is brought to passe in this wise.

If thou takest in hande any parte of the sacred Scripture to expounde, it is verily thy duty, to bestowe sometime in readinge and perusing it ouer oftner then once or twice, attentively weighing and considering euery part and parsell thereof, with all the causes and circumstances of the same. When thou shalt diligently recount and gather with thy selfe, what the authors meaninge is in the whole, and so far forth as may be, thou shalt in a bryefe, sentece compisse the summe and effect therof. This sentence shalbe the skete of the whole Sermon. Againe, when thou hast once expressed the skete, it is an easie matter to be sene, whither in it bee commended any true doctrine, or any false doctrine confuted: whither menne be excited to the doinge of god actions, or reponed for their euill dedes, to be mozte, whither there be any thinge therein prepared for consolation. Therefore, when thou perceyuest true doctrine to be established, thou shalt pronounce the Sermon to bee of the

the kinde Didascalick: when any false doctrine is refelled, thou shalt affirme it to pertaine to the kinde Redargutiue. But if men be induced to those thinges that doe set forth sanctimony of life, and integritie of manners, the Sermon shall then be of the kinde Instructiue: If the corrupt state of lyfe be founde faulte with and condemned, it shabe reduced to the kinde Correctiue. Againe if in the state it self, there happen to be founde matter of consolation, the Sermon may be auouched to be instituted in the kinde comfortatiue or Consolatory.

The state of
an entier
booke, harde
to be founde,

Notwith, to collect the state of an intire booke of scripture, it is a thinge very difficulte, seeinge fewe or none are to be founde, whereof the summe may be reduced in one sentence

The state of the booke which is entituled Ecclesiastes, is: that the souereigne felicitie is the coniunction with God, and the perpetuall fruition of the dietie. The state of the Songes of Salomon, Saint Paule hath expressed, as it appereth Ephel. 5. where he sayth: that Christ hath loued his Church, and that he hath giuen himselfe for it to the intent he might sanctifie the same.

The state of the euangelicall history by him written Ihon himselfe declareth in his owne sense Cap. 20. namely that Iesus is Christ the sonne of God, by whome the beleuers obteyne cuerlasting lyfe.

Now euery man may easely iudge that these three states of entier booke are to be referred to the kinde didascalick, as those that conteyne the chiefe principles of Christian religion.

The state of a
parte of a
booke,

But when a parte of any one booke is explayned, it is of no greate difficulty, to fynde out the state. For one while, by consideringe the order of the argumentes consequently followinge one an other, and tendinge to one & the same scope, it is soone, and easely inough to be picked out: other whiles agayne, the diuine writers themselves doe in apte and perspicuous wordes set forth the same. Steuen, Act. 7. hath a Sermon very sharpe and behemēt,
the

the state whereof is: That true religion doth not consist in the Temple or ceremonies, but in faith to God our Father, and his Sonne Iesus Christ.

For to this scope doe concurre as well those things that were spoken of the accusers of Saint Steuen, as also the actes which bee calleth to memory, in all that time, where in there was no Temple amonge the Iewes consecrate vnto G D D, lyke wyse the prophesies of Moyses touching the cunnings of Christ, also the wordes added by him, lastly concerninge the same matter.

It appeareth therefore evidently that the holy Sermon of Steuen is of the kynde redargutiuie, inasmuch as y false perswasion of the sanctitie of Hierusalem and the temple, is subuerted therein.

Where Paule the Apostle exhorteth the Bishops or elders, to provide for themselves and their flocke, lest any hurte or detrimant shoulde be ministered on the sodayne by false Teachers, the discourse of his Oration doth not obscurely demonstrate, that his whole Sermon is of the kynde instructiue. In that parte of the Epistle to the Romaynes which consisteth in the 9. 10. and 11. Chapters, howe it is affirmed of the Apostle, that the Iewes ought, by the iustice of G D D to bee reiected, and the Gentiles to bee called by gods mercy to the knowledge of y truth, the argumentes in due order placed do more apparantly signifie, then that it may be questioned. Therefore we conclude y all that tractation also is of the kynde Adascallick.

Whereouer those men that render the state of their Oration themselves, doe it sometymes in the beginninge, sometymes in the later ende.

Examples of the state rendered in the entry of y Oration are these: The Gospell is the power of God to saluation to euery one that beleueeth. The righteousness of God by it is reuealed from faith to faith.

The same state or generall proposition is repeated more apparantly cap. 3. we suppose (saith he) that man is justified by faith with out the workes of the law.

Act. 10.

The state of the Oration where it is to be rendered. Rom. 1.

Therefore is that state of the kynde didascalick. Moyses, Deuteronomy. 11. admonisheth all the Israelites in the beginninge, to obeye the commandementes of God with their whole harte which liketwyle he inculketh in þe ende: wherefoze all that Sermon is of the kinde Institutiuē, oꝝ instructiue. Esay. Cap. 40. beginneth in this sorte: Comforte, O yee prophetes, O comforte my people, and in the wordes followinge each one maketh to consolatiō. By meanes whereof it appeareth sufficiently that his Sermon there is instituted in the kynde consolatory. Agayne, Peter. Act. 10. beinge in the house of Cornelius, addeth to the state of his Sermon in the very ende, saying: Whosoeuer beleueth in the name of Iesu, shall receyue (through him) remission of his sinnes.

Act. 13.

In lyke maner S. Paule in the later ende of his Sermon: By hym (sayth hee) is declared vnto your forgiuenes of sinns, from the which yee coulde not bee iustified by the lawe of Moyses. It is requisite, therefore, that we reduce these two Sermons to the kynde didascalick.

1. Thess. 4.

Againe the same S. Paule reasoninge of them that were fallen a slepe in Christ, in þe beginninge of the same place, sayth, Be not sorowfull: and in the ende he addeth, Comforte your selues one an other with these wordes. Who therefore percepueth not that parte to be contained in the kinde Consolatory? And certes if any man be determyned to expounde in his Sermon some certaine place oꝝ sentēce out of the scriptures, he, after his owne arbitrement, chooseth out such a one as he suppoeth, to bee most mete and convenient for his purpose, for which cause it is very necessary, that þe state of his Sermon be knowen vnto him, before he taketh þe same place in hande. The like indgement is worthily to be taken of those men y are prepared to speake, of busines offered by occasion, oꝝ of a Theame either simple oꝝ compound. For in asmuch as it behoueth the to prescribe to themselves a certaine state oꝝ generall proposition, truly it can not bee chosen but that they muste be verie well instructed as touchyng the kynde of Sermon

Sermon, unto which their discourses followinge, doth apperteyne. But these thinges, touching the maner of findyngs out the kynde, wherunto all sacred sermons are referred, we suppose to be sufficient.

¶ That there ought in euery kinde of Sermon, certayne thinges to be obserued as proper to the same kinde: and fyrste, how that may bee accomplished in the kinde didascalick or doctrinall. cap. II.



In our former Booke entreating of all and singuler the partes of diuine sermons, we haue shewed certayne briebe and ordynary formes of exordiums, propositions, diuisions, and conclusions: But when we were come to confirmation, wee admonished that there was no small diuersitie to be seene in this, and no little study and diligence required to the apt & convenient pertrattation therof.

¶ That thing how true it is, it is time that I declare, and that by discoursing orderly throught all the kindes of Sermons. For truly as ther is great difference of the thinges, which are handled in euery kinde: so is it verye requisyte and needefull that diuers and sondry kindes of furniture be pꝛouided. For who seeth not the great variaunce and contrarietye that is betwixte a true opinion and a false opinion?

Confirmatiō
Places of In-
uention, and
Cantions,
ought to be
diuers accord-
inge to the
varietie of the
Kindes.

Agayne what diuersitie there is, in defending the one and impugning the other: Furthermore, great is the difference betwene vertue and vice, and in stirring vp to the one and disswading from the other. Moreover, of the perils wherewith continually oppresse vs, & on euery side beset vs, wonderfull is the varietie.

Whosoever therfore is endued but with a meane iudgement, percepueth that in all these thinges confirmations ought diuersly to be framed, & manifold places of inuentiō,

together with sondry and distinct cations to be sought for. Wherefore this diuersitie of confirmations we will first take in hand to declare in the kinde didascalick: in whiche if we shall bestowe somewhat the more diligence, it shall be lawfull for vs to vse fewer wordes heereafter in the other kindes.

Three things to be obserued in confirmation of the kinde didascalick.

Three things, therefore, are prudently to be considered of hym that will preache and compose his Sermon in the kinde didascalick, so soone as (hauing ended the exordium) hee shall come to the pithe and effecte of the matter.

- I First he shall mark, whether it be expedient that a certayne forme of confirmation be used, or altogether comitted.
- II Secondly, it is necessarye that he haue at hand places of inuencion congruent and correspondent to this kynde, by the direction wherof he shall excogitate and utter those thinges, that may holcomelye be put forth to the multitude.
- III Thirdly, he shall haue in a readinesse certayne cations, wherewith being furthered, he shall provide and foresee, lest any thing rashly, vnauencurily, friuolously, lest any thing vaine, superfluous, defectiue, or redundant, doe escape hym in the sacred assembly. Of these three poyntes so far forth as they are peculiar to the Didascalick kynde, we will orderly entreat.

I. He that will speake vnto the people, when he shall vse confirmation and vvhether not.

It is not without cause, that we affirme it expedient vnto hym that will speake to the people, to deliberate whether confirmation ought to be instituted, or no. For often times al the order of confirming is omitted, and the preacher can in no case vse the same, though he woulde neuer so feine. For when it standeth him vpon simply to interpret the text of the holy Scriptures as it lyeth, he is compelled to follow the order in his enarration, and to vsurp such kinde of argumentes and proofes, agayne, to examine those common places, which and what manner, as well the wordes as the matter placed in the texte doe apparantly manifest.

And

And it were a great offence to passe over those reasons and common places vndiscussed, whiche are openly touched in the scriptures read before. Hereunto is added that this same faithfull explanation of the scriptures, is not alwaies conueighed a lyke after one rate, in the company of Chyrtian hearers.

For somtimes, many & diuers cōmon places are noted in the scripture recited, conteyning very goodly and profitable matter, but amongst them all onely a few supposed to bee most fruitfull, are with as great industrie as may be, expounded.

- Sometime the whole explanation of scripture, is aptly distributed into two or thre chapters, or partes, or common places (it maketh no great matter how we tearme them). Pea now and then also thou maist see the whole diuine redyng, with all the parts thereof, to be directed to a more ample explication of one only common place.

For ouer some whiles all and euery member of scripture is byiefely and precisely run ouer, to the intent afterwarde some one common place by it selfe, may more franchly and abundantly be declared.

Which things whilest they are in this wise accomplished, certes there is no kinde of thinge here that may seeme to beare the forme or countenance of a iust confirmation.

Agayne on the other side, there is special consideration where lawfull confirmation may seasonably be admitted. For whensoever any one place or sentence out of the scriptures is openly explained, or a man undertaketh to handle a theme simple or compound, then woorthely is a iust confirmation to be adorned, furnished with all kinde of preparation, and withall, are to be heaped together arguments deduced out of those places of Inuention whiche we see to be attributed to the kinde didascalick.

And (that I may speake byiefely) if the matter so requy-
reth that a Booke of scripture, or any parte thereof be opened to the people, there is no place left vnto confirmation:

but

Lib II.

Of framing of

but if a place or sentence taken out of the scriptures, or a theme simple or compounde, and peradventure choise be made of some common place, or affaires, incident by occasion of time to bee intreated off, then there is no let but that a full Confirmation may bee vled. Let vs nowe procede to speake of the places of Inuention.

II What places are to be vled,

A partition of places.

I forme.

Whensoever it shall bee thought good to handle a diuine Sermon, certaine places ought alwayes to be in a rebines, by the order and direction whereof thou mayst finde out and (as it were) drawe out of couerte into light as well the things that are conuenient to the explication & illustratinge of thy purpose, as also those things that are knowne to be auayleable to the edificatione of the hearers. All the places which we vse in this behalfe, it is requisite that we deuide into two formes or orders, far otherwise truly then the Logicians or Philosophers haue bene accustomed.

The fyrst forme compriseth those that admonysh and shewe vnto vs, howe and after what sorte we may gather out of the scriptures whiche we haue read the cheife common places touchinge all the doctrine of pietie, of faith, and touchinge the duties of charitie and hope.

II. The later forme conseyneeth those places of Inuention out of whiche are deuied apte argumentes to discrib and set forth the nature and force of that thinge, of whiche we purpose to intreate.

The fyrst forme sheweth plainely Theologicall or diuine places, and such as are vsurped in no other discipline: the last comprehendeth places Philosophicall, albeit some also Theologicall.

Places of the former order.

Of the former order are accounted syue, that is to say:

- I Doctrine.
- II Redargution.
- III Institution.
- IIII Correction.
- V Consolation.

which

Which places, whence we haue taken them, and how it behoueth vs to vse them arighte vnto the ende whiche we talke off, it is easy to be knowne by the woordes of the Apostle. 2. Timoth. 3. and Rom. 15.

Whence these places are taken, & vwhen we may rightly vse them.

All scripture (sayeth he) is given by inspiration of God, and is profitable to doctrine, to reprove, to correction, to instruction which is in rightuousnesse, that the man of God may be perfect, instructed vnto all good woorkes. And, what soeuer things haue bene written afore time, were written for our learning, that we through patience and comferte of the Scriptures, might haue hope.

Aske as therefore we may briefly learne out of these woordes, how and by what meanes the kinds of diuine sermons ought conueniently to be deuised; euen so the Apostle in the same woordes playnly sheweth how and after what sort we may pick note out of scriptures which we shal fortune to reade fruitfull & plentifull matter of speaking, wherby faith, hope, love, and al the duties of sincere godlynesse may amonge true christian hearers be aduanced and promoted. Which things to the intende, all men may the more easily vnderstand; I will not let same what more exactly to speake of euery of them in order.

The Doctrine which compriseth an assertion and comprobation of true opinions, admonisheth vs that we should diligently ensearche; whether in the woordes of scripture which we haue in hande, any thing be either openly affirmed by couertly signified that ought to be referred to some article (as they tearme it) of faith, or to a principle of christian religion.

For it can not be, but that, when we haue some space together stirred by the powers of our minde in musing and considering of things, some such matter will come to remembrance, if in the meane tyme we beate about fired in our memozy all the articles of faith, or the principall poyntes and common places of christian doctrine.

And it is no straunge matter, in one and the selfe same sentence to finde things couched and bestowed that doe belong

belong to many and diuers common places of christian religion.

Where if (to be short) we would goe about to confirme the sentence there noted and perceiued with one or two testimonies of Scripture, it is incredible how trimly the matter would goe forwarde, in as much as our oration should become not onely more cleere and light some, but also more riche and plenteous.

II Redargution minnstreth vnto our mindes how that the confutation of false assertions is diligently to bee sought out. For so much is signified by the name of Redargution.

He that will goe about to prepare redargution, shall first seriously consider, whether the very wordes of Scripture simply taken doe apparantly confute any false opinion or no. Where if it be so, in deede, then is redargution plaine of it selfe, neither is it needfull to proceede any further for the searching out thereof.

But if there be extant no open redargution, but rather a doctrine and assertion of some true opinion, it behooueth thee to recount studiously to thy selfe, whether in these daies or in times past any hereticks, or philosophers, or wise men of this world, haue at any time maintayned the contrary sentence. Such a sentence false and contrary being founde, it is to be deemed that the same is confuted with those verbe wordes of Scripture, with which the true assertion was confirmed, for it is out of all question, y^a true sentence or opinion being offered, whatsoeuer is inferred repugnaunte therunto, is to be counted amonge false and erroneous opinions.

By meanes wherof it cometh to passe, that euery false sentence is by the same reason impugned and subuerted, by which the true was before defended and maintayned. As for example: Rom. it is sayde, that through synne came death.

In these wordes is contained a true sentence namelye,
touching the effect of sinne. And certes very aptly is ad-
ded efflowes a redargution, where a man out of them ga-
thereth and reasoneth, their opinion to be false and untrue
which following that subtil serpent go about to perswade
men, that death is in no wise to be feared by reason of sin,
and by that meanes, doe blinde the miserable mindes of
men, and thruste them headlonge into eternall destruc-
tion.

III Institution Whereunto are reduced all places touch-
ing the good and goodly framing of life and manners, it is no
very hard matter to finde.

Distineth the sentence which occurroth in holy scripture,
comprehendeth a notable exhortation unto vertue, or els
sheweth how the life & manners of a Christian man ought
to be without all sinne and offence.

The sentences; therfore, that are of themselves such,
it is meete they be accepted for goddly admonitions.

Examples not a few are to be founde in the later partes
of the epistles of Saint Paule; in which the Apostle al-
wayes; for the most part containeth; that it becometh those
that are once iustified by faith to passe all their whole liues
in godly conuersation and homelye.

What thing is withossed in the epistle to the Romanes;
Cap. 12. 13. &c. Likewise in the epistle to the Galas, in part
of the cap. 5. and cap. 6. the whole, to the Ephesians,
cap. 4. 6.

But where as be not such apparaunt exhortations; but
happily some sentences are declared; there may neuerthelesse
easily be gathered out of y same those things that conduce
to the right institution of life.

What thing is most conveniently brought to passe, when
the use of every sentence by attention is brought to light, so
farre forth as it is applied to the common course of mans
liue.

The Apostle Romans, 6. teacheth us this sentence, saying:
We

We ought not to abuse the grace of God to the libertie of sinne. He addeth a reason on the contrary part: Because we are dead vnto sinne. The proofe of the same reason followeth of the effect and ende of Baptisme. In Baptisme we renouew and dye vnto sinne. By and by he annexeth an exhortation or institution deriued out of the proper vse of the same assertions. Euen so we also (saith he) ought to walke in newnesse of lyfe.

Againe the Apostle confirming the ende or effect of Baptisme by a reason taken of the efficacie of Christs death, saith, that death was vtterly vanquished of Christ, & that it hath no more power ouer hym. Which truely ought to bee taken for a principle.

Then saith with the Apostle herevpon forteth out an institution mercaylonisly to the purpose. Let not sinne (saith he) reigne in your mortall bodye. To the same effecte when one hath explained the doctrine touchinge the will of man, and the weakenes of our owne strenght, he shall w goe right and this, that we are to be instructed and admonished by that generall sentence, howe wee ought (acknowledginge our so great infirmitie) to bee humble and meke, not to stande high in our owne conceytes, to ascribete nothinge vnto our selves, to depende wholly vpon God onely which governeth our will and actions, and finally to looke for all good thinges of him alone. In whiche behalfe, wee maye see some thinges heaped together of the Apostle Rom. 6. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. These things (vndoubtedly) be of great importance to the information of life in righteousness, as euery man may perceiue.

III. Correction or Reprehension is contrary to Institution, as that which sharply controlleth & vices and corruptions of mannes. Therefore after the collection of institutions, Corrections may without difficulty be excogitate. For he that speaking of the effect and ende of Baptisme, had added to a notable institution, sayin, Those that are baptised

Ought to walke in newnesse of lyfe : He also in very good season inferreth a grieuous Correction, blaminge those, namely, with a vehement and sharpe Dication, which albeit they delight to be called Christians, yet neuertheless liue a lyfe nothinge aunswerable to their most holy profession, and doe so behaue themselves in all their dealinges, as though they had quight forgotten that they were once baptised into the name of Christ.

But he that can wisely discern, unto what vertues & godly actions, what vices are directly contrary, he will sone call to minde, how, after institutions put forth touching any manner of cause, he may adioyne also Corrections congruent both to the persones, tyme and businesse.

V Consolations according to the frequency & greatnesse of thaduersties and discommodities that trouble vs, are diligently to be sought for of euery man: But of those in especially that are somewhat exercised in the booke of holy Scripture, they may easily be drawn forth at all tymes.

And y not onely bicause in the aforesayd sentences, as examples do euery wher offer themselves yelouinge most plentifull matter of consolations agaynst all calamities and misfortunes, but also forsomuch as they may very welbe selected out of the assertions which a lytell before were declared. For why may not, seinge somewhat nowe is already spoken touching the effect of Baptisme by the death of Christ (I gladly sticke in y same example) why may not (I say) a man auouch: that miserable men are well delte withall, and that greate occasion is offred vnto them to hope for all good thinges at the handes of God, when as they beholde God as well by his worde, as by the sacramentes by him instituted to certifie and assure them of the remission of their sinnes by his sonne Iesus Christ: And that there is no cause why they shoulde cast themselves hedlonge into the whirlpole of desperation so longe as they fire their mynde vpon the promyses of God

I. J.

and

and the couenaunte which hee hath made with vs.

Hitherto touchinge the five principall Diuine places of Inuention, wherevppon the mynde ought with all ex-
fzrment and diligence to bee intentiuely sette, so ofte as out of the Scriptures which are openly explained, we intende to excerpte certayne common places profitable for the Church.

Being þ Apoſtle himſelfe ſo euidently affyrmeth, that we ought to gather euery where out of the readinge of the Scriptures, whatſoeuer is auayleable to doctrine, to re-
proue, to inſtitution, to correction, to conſolation : whom may wee rather followe for our authoꝝ then him : And why ſhoulde not we (I meane ſo many as are conuer-
ſante in the miniſtery) employ our whole laboures and ſtudyes vppon this, that we maye drawe forth of the Scriptures theſe moſt hoſome and profitable thinges : Certes this inuention of common places is, as ye woulde ſaye, the grounde worke and foundation, wherevppon the whole frame of all Diuine Sermons doth con-
ſiſt.

For vnleſſe thou ſhalt in this wyſe note the common places accoꝝdinge to the diuerſitie of the members of Scripture, thou endeuoureſt in vayne to vtter any thing, whereout any fruite may be hoped for to rebounde to the hearers.

But he that will followe this order and method of in-
uention after the five places afore goinge, ſhall neuer be deſtitute of plenteous, goodly and profitable matter of ſpeakinge.

Merely I ſuppoſe there be ſome will ſay that this de-
uice is ſtraung and very difficulte. But ſo aſmuch as we haue þ Apoſtle Paule, the ringeleader of all preachers as þ teacher thereof, who can worthily ſuſpect it, or lightly eſteeme of it : Moreover I dare warraunt to thoſe that ſhalbe but meanely furniſhed with the knowledge of com-
mon places perſeueringe to Chriſtian religyon, that it will euen ſoꝛthwith become eaſye, well lyked off, and
fruit.

scitessall. There is no man, I am sure, will euer repent him of his paynes taken. That which is attempted to the aduancement of godlynesse commeth alwayes of necessity vnto good successe.

And we a litell after will add some examles, which shal open a way vnto all men, and make it very playne and easy, all impedimentes set a parte.

Neither in this didascalik kynde alone, but also in the other kyndes of Sermons, those thinges that are spoken touching these places, may conveniently be applyed to all and euery explication of Scripture, lyke as, so ofte as it shal be requisite, we will agayne admonishe.

The vse of the places of the first order.

Now let vs entreate of the places of inuention apperteyninge to the seconde forme or order.

These declare vnto vs, howe and after what sorte wee maye moze nēerely trye and examine the nature of euery thinge (of which at the least any thinge in Diuine Sermons may truly be sayde or discoursed) and heape together proofes or argumentes meete to the accomplishe-ment thereof.

II Places of the later order.

For by them we easily learne, what euery thinge is, howe many partes or formes be thereof, what the causes, what the effects or duties, what thinges be of aly- aunce, what Contrary therevnto, as those that playnly appere to be destinate to the explication of these questions. He that shall diligently discasse the sayde questions, is supposed to haue amply and thorowly attained whatsoeuer is worthy to be knowen as touching that thing. Which thing is the cause why the Logicians and Philosophers do very highly esteeme them, and maruelously commend the. When doth the diuine vse them, when he perceiueth them to be agreeable to his treatise take in hand. We wil therefore reherse them, & do nothinge else then reherse the: for him y is desirous to know moze we remit to y masters & teachers of Logick. But how greatly they profit to y serch & indagation of diuine affayres, we haue at large sufficiently inough declared in our Theologicall Topicks. It seemeth

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and here onely to dispose them in such wyse, as by the same diligence I maye set forth vnto the eye, to the explication of what questions euery of them may and ought to be applyed.

To the declaration of the question, what the thinge is, are referred :

Places of the question, what is the matter,

- I. Definition of the name,
- II. Definition of the thinge,
- III. Generall kinde,
- IIII. Speciall kinde,
- V. Difference,
- VI. Propertie.

To the discussion of the question, Howe many partes or how manyfolde the thinge is, be annexed:

Places of the questiō, howe many partes, or howe manyfolde the thinge is.

- VII. Diuision,
- VIII. Wholle,
- IX. Partes.

To the question of causes doe accorde :

Places of the question, touching the causes of the thinge.

- X. Matter,
- XI. Forme,
- XII. Effect,
- XIII. Ende.

Places of the questiō, what be the effects or offices

He that will explaine the question, what be the effectes or offices of the thinge, must haue regarde to the:

- XIIII. Euentes,
- XV. Effectes,
- XVI. Destinata,
- XVII. Adiacentia,
- XVIII. Actes,
- XIX. Subiecte.

Places of the questiō, what be of affinitye.

For a man to finde out what be of alpaunce or affinitye to the thinge, he ought to respect,

- XX. Coniugata,
- XXI. Contingentia,
- XXII. Signa, or Signes, wherein for the most parte Contingentia doe consist,
- XXIII. Circumstaunces,

XXIII. Pronunciata,

XXV. Similia,

XXVI. Comparata.

The question, what be the contraries of the thing,
is absolued by searcinge out,

Places of the
questiō, what
be the contra-
ries.

XXVII. Opposita,

XXVIII. Disparata.

The sayde places are taught of the Logicians,
who(as it is made and conuenient those artes to serue the
turne of more woorthy artes) doe minister the same to the
professors of other disciplines, but especially of Diuinitie,
to be vsed.

Whereouer Theologie is accustomed to produce other
places also to the explication of thinges in the kynde di-
dascalik, and in the booke of the prophetes and Apostles
we may perceiue no small number of probations deriued
of the places followinge.

Other Theo-
logically places
in the kynde
didascalik.

1 Of the vsurpation of the voyce of any man in the sa-
cred Scriptures . The apostle in that promise made of
God vnto Abraham Genes. 17. I haue appointed thee to
be the father of many nations, weighing the worde Nati-
ons, he reasoneth in this sorte : Abraham is the father of
many nations, Ergo, the Gentiles also seeing they are the
children of Abraham, shall be partakers of the spirituall
benefites purchased by Christ, which were promised to A-
braham and to his seede.

Rom. 4.

2 Of the certaine forme of speakinge, or of the phrase
of holy Scripture . Of his iustification or beatification
the Apostle interpreteth to bee the remission of sinnes, &
the not imputinge thereof, which hee confirmeth by the
wordes of the Psalmist taken out of the 23. Psalm :
Blessed are they whose iniquities be remitted, and whose
sinnes are couered . Blessed is that man to whome the
Lorde will not impute sinne . Christ affirmeth himself
to be very God out of the wordes of Dauid Psalm. 109 :
The Lorde sayde vnto my Lorde, sitte on my right hand le.
If Dauid calleth him Lorde, howe is he then his sonne ?

Rom. 4.

Math. 22.

3 Of the significatiō of the woꝝdes to þ sentence oꝝ meaning of the speaker . It beboveth this most chiefly to be observed in figurative speeches : albeit euen where no figures bee at all yet some obscuritie may seeme to lurke, Howe this must bee removed by searchinge the authoꝝs mynde out of the circumstaunces, oꝝ out of the thinges either antecedent oꝝ consequent.

4 Of woꝝdes goinge afoze and comminge after . This also is a helpe in no wyse to be neglected . For where it seemeth god out of some place of Scripture to confirme a doctrin oꝝ sentence, it is requisite soꝝthwith to marke as well the woꝝdes antecedent as consequent, and out of them to declare the sentence to bee true which wee pꝛoposed .

5 Of a generall sentence in Diuinitie . Such a one is this, Deut. 10. God is no respecter of persons . Wherefoze Peter, Act. 10 gathereth herevpon that the Gentiles also in case they feare God, and give themselves vnto righteousness, may bee accepted with God.

6 Of the thinges attributed to God . God is true, therefore will he perfoꝝme his pꝛomyses, & pꝛoue vs to be liars. God is righteous, wherefoze of him shall the woꝝde be iudged.

Rom. 3.

Rom. 6.

Tit. 3.

1. Iohn. 1.

7 Of the signe to the thinge signified . We are baptised, therefore are we clenſed from our sinnes by þ blode of Chꝛist.

8 Of one tyme to an other, oꝝ of the tyme of the lawe to the tyme of the Gospell . Rom. 11. it is shewed how at all tymes some are elected by the grace of God to saluation, and therefore that we ought not to cast away all hope touching certayne of the Iewes to be ſaued, and that by this argument out of the 1. Reg. 19 . Knowe yee not (ſayth he) what the Scripture ſayth of Elias ? Howe he crieth vnto God agaynst Israell, ſayinge, Lorde they haue killed thy prophetes, and broken downe thyne altars, and I was leſte alone, and they lye in awayte for my lyfe. But what aunſwere maketh God vnto him ? I haue reſerued
vnto

vnto my selfe seauen thousande men, that haue not bowed their knees to Baall. Euen so in this tyme also haue some remayned according to the election of grace.

9 Of one tyme to all tymes. I will haue compassion on whom I haue compassion, and I will haue mercy vpon whome I haue mercy. It is knowne that these wordes were thus spoken of God when he threatened destruction to the Israelites by reason of their vpproze in the absence of Moyse & their worshippinge of the golden calfe. But the Apostle doubteth not to vsurpe those wordes which God then pronounced in his anger for the cause abovesayde, to proue that God at all tymes chooseth some, and of his mercy, when it pleaseth him, willingly saucth them.

10 Of the head to the members. Christ the sonne of God hath receyued an heauenly inheritaunce, the same therefore shall those also receyue that beleeue, which truly by adoption are the sonnes of God.

11 Of the members to the head. Some thinges that be attributed in the body of the Church to the members, are not vnaptely transferred also to Christ, the heade of the Church. Heb. 4. and 5. The highe Priestes that be chosen of men, forsomuch as they are compassed aboute with infirmitie, are moued also with the feelinge of other mens infirmities. The man Christ therefore beinge made an highe Prieste, and tempted in all thinges, is moued with the feelinge of our infirmities.

But in no wyse may humayne matters bee applyed vnto Christe, in which is to bee sene the corruption of sinne.

12 Of a thinge corporall to a thinge spirituall. The promyses made of God to our fathers touching temporall benefites, caused them to laye holde vppon spirituall and euerlasting benefites.

Inasmuch as these carnal thinges are after a sort shadowes & types of thinges spiritual & eternal. By faith Abraham departed into the lande of promise as into a strange countrie whan

as he dwelled in tabernacles with Isaac and Iacob coheires of the same promise . For he looked for a citie hauinge a sure foundation, the buylder and founder whereof is God, **Of which place this is the summe :** By sayth Abraham wente out of his owne Countrey and came to the lande of promise, therefore by sayth like wyle must we come to heauen or to the heauenly Citie.

13 **Of a thinge spirituall to a thinge cozpozall .** Esaye, Cap. 59. the Lorde sayth: My house shalbe called the house of prayer amongst all people . What mention is there made of the spirituall house of God, that is to say, of the Church or congregation of the saythfull, whom it beho- ueth continually to worship God a right and truly to call vpon the name of the Lorde, it is manifest by other things which in that place doe both goe before and also followe after . And certes Christ whilest he thoweth the byers and sellers out of the materiall Temple of Hierusalem, applyeth the same wordes to his purpose, and argueth in this sorte: In the Church or spirituall house of God, it is mete that inuocation of the Lordes name be exercised without ceasinge, Ergo therefore in the materiall Tem- ple also it behoueth prayers continually to be made. Wilt thou not therefore holde that is deduced to a thinge coz- pozall, which before was simply spoken of a thinge spiri- tuall?

14 **Of a thinge earthly to a thinge heauenly .** The authoꝝ of the Apocalypes. Cap. 7. transferreth the wordes, which Esay the Propete had blurped Cap. 49. touch- inge the felicitie to followe, when the Gospell shoulde be diuulged into all the pꝛouinces of the worlde, to cele- brate the rest and gloꝝy which the Saindes that dye for the confession of the truth, doe obteyne in the lyfe to come in heauen.

The wordes are these : They shall not hunger nor thirst any more, neither shall the Sunne rise or fall vpon them, nor any heate : For the Lambe which is in the myd- des of the throne (as one that pitieth them) shall leade

leade them forth to the comfortable springs of water.

The wordes therefore spoken of these things that ought to be done in earth, are translated to those that come to pass in heauen.

This forme of reasoninge both not much differ from that, which a little before we intituled, of a thinge corporall to a spirituall.

15 Of the thzeatning of God to the effect thereof. Chapo-
He affirmeth the time to be at hande, wherein the Iewes Rom. 10
ought to be reiected and excludcd from the church of God,
and the Gentiles to be called and to succcede the Iewes, ad-
dinge to a grieuous communication published of God in
time past touching that matter: I will prouoke you to
enuy by a people which is no people, by a foolishe nation Deut. 32
will I stirre you vnto wrath.

That which God hath once determined cōcerning punishment of wicked men must of necessitie be accomplished, except peraduenture some condition be either openly or p-
uily adioyned to the thzeatning.

16 Of the promise of God to the effect therof. Abraham
staggered not at the promise of God through incredulitie,
but being made strong by faith gaue the glory to God, con-
ceiuing a certaine perswasion, that he which had promised,
was able also to performe.

So is it read Rom. 4. we may therefore argue in this sorte:
God hath promised, ergo, hee will undoubtedly performe.
Here also must heede be taken whether any manner of con-
dition be annexed to the promise.

17 Of a prophesie or prophetickall prediction.

The Euangelistes doe very frequently commend vnto vs
this place of inuention, so oft namely as they shew this or
that thing to be therefore accomplished in or by Christ, so-
much as it was necessary those things shoulde be fulfil-
led which were spoken before of the Prophets touching
the same.

18 Of the truth of a diuine or prophetickall determinati-
on. The things that are once pronounced and decreed

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of God or of some notable Prophet by Gods commaundement, those thinges must of necessitie be accounted certain and sure. He that vnderstandeth how to argue conueniently of a generall sentence, shall also well perceiue the vse of this place.

19 Of the person of one good man to the person of all the goodly. So gathereth the Apostle Rom. 4: Abraham was iustified by faith, therefore shall all that beleeue lykelwise, be iustified by faith. It is not written, saith he, for his cause onely that it was imputed vnto him, but also for our sakes, to whom it shall be imputed if we beleeue. &c.

Rom. 9

20 Of the person of one vngodly man, to all. The hardeninge of Pharaos came of God, therefore cometh the hardeninge of all other wicked persons of GOD likewise.

Iohn, 19

21 Of a type or figure to the truth ment thereby. The bones of the lambe that was eaten at Easter might not be diminished: ergo, neither ought the legges of Christ hanging on the Crosse to be broken.

Math. 12

Ioan. 3

Num. 21

And the types of the prophet Ionas and of the brazen serpent erected in the wilbernesse Christ interpreteth of hymselfe. So then we may elegantly gather: they that behelde the serpent in the desert, were healed: ergo, those also that beleeue and hope in CHRIST, shall obtayne saluati-
on.

22 Of an allegory to the thing signified.

The prophet Esay. Cap. 54. by an allegorye and in many wordes teacheth how wonderfully the Church increaseth. Reioyce thou baren, saith he, that bearest no Children: breake forth and cry thou that trauailest not, for shee that is desolat hath many mo children, then she which hath an husband. And the Apostle intending to demonstrat that albeit the Iewes ragged neuer so much yet it would come to passe that the church collected of the Gentiles should be increased and amplified, yea even then when by reason of troubles and contentions it should be supposed to be utterly destroyed, applyeth the same allegory very fitly, and saith:

If she that was baren & despised, as Sara, doth yet bring forth Gala. 4. children, and hir posteritie encreaseth beyonde all mens expectation: why shoulde we not beleue that the Church, though small and abiecte, receiueth dayly encrease ment also?

These places, therefore, if not alwaies all, yet at the least a greate sorte of them, and one while these, an other while those, doe they rightly vse that haue to speake in sacred assemblies. And then verily do they vse them, when as they shall entreate, either of a certaine place or sentence of holy Scripture; or of busines offered by occasion of time, or else of a theame simple or compounde, like as afterwaro we will once againe admonishe, when we shall come to the addinge to of some peculiar examples.

These places, who may see, & when.

They haue neede vndoubtedly of a right iudgement and of some wisdom and experience in this behalfe gotten by the continuall readinge and hearinge partly of the Scriptures, partly of some faithfull and probable interpreters.

He truely shall best provide for himselfe, and may at the length be able to performe some thinge worthy of prayse and commendation, who so will diligently obserue & profess and reasons extant in the didascalick Sermons of the prophets, Christ and Apostles, and will enserch the places out of which they are taken and deduced, and finally bringe night and daye studious of imitation, will endeouour after hys power and abilytie to practise the same.

Now vnto this kinde, forsomuch as it is weighty and difficulte, and no small wisdom is required therein, we will woorthely adioyne (like as we undertoke to doe) certayne Cautions, whereby euery man may be prymonished to vse diligent heede and circumspection in his proceedings. Which we haue in lyke maner determined to doe in the other kindes followinge.

III. Cautions of the kinde didascalick.

I In doctrines or principles of religion to be taught before the people, it is very requisite to be considered what manner of persons the hearers are & how far forth traied in

the

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the knowledge of diuine matters. For it is necessary that all the order of teaching, so oft, I saie, as it is thought good to examine any sentence, be tempered accordinge to their capacitie,

Ioan. 16

1. Cor. 3.

Christ himselfe that we should be circumspecte in this behalfe hath admonished vs, when as he said to his Apostles: I haue many things to saie vnto you, but ye can not beare them away now. And the apostle: I could not speak vnto you brethren, as vnto spirituall, but as vnto carnall as vnto babes in Christ. I haue nourished you with milke, and not with meate. For ye could not as yet away with it, neither can yee as yet. It is certayne, therfore, that the thinges whiche are true, vndoubted, and taken out of the wordes of God are to be taught and set forth vnto all men. And albeit a man taketh in hand one and the selfe same doctrine to handle and entreate off, yet trulpy ought he to attempt all thinges far otherwise among the hearers and Citizens of an ample citie, hauing now of long time ben accustomed to beare men excellinge in learninge and eloquence, then in an obscure place, where men of rude wits and maners can neuer attayne to any thing, but that which shall very grossly be inculked and beaten into their heades. To whiche effect well nere S. August. hath somewhat in his treatise 98. vpon the gospel of Iohn

1. Tim. 1. 4.

2. Tim. 2. 3.

Tit. 1. 3.

II What hearers soeuer shall betide, let the tractation of those poyntes be eschewed and pretermitted whiche doe smally conduce vnto godlynesse, and the inquisition and knowledge whereof doe make the hearers rather curious then godly disposed. Therunto pertayneth that whiche Chapostle writings in diuers places vnto Timothee and Titus, forbiddeth any place to be given in the church to doctrine which is not after godlynesse, to foliſhe and fantastical questions, to contentions, and strivings about the law, which are vnprofitable and superfluous, and which do rather procure deuision then edifying.

III After thou hast chosen out suche a sentence or assertion as is holsonelpe to be handled and entreated off,

it

It is requisite that thou diligently enserche and perpende the doctrine contained in the booke of the prophetes and Apostles touching the same, which onely is the foundation of the truth and the rule that all men ought of necessity to follow.

Then shalt thou wisely examine also þ sentences & integuments of other diuines, which in their commentaries decipher the scriptures and the assertions contained in the, and shalt with iudgement accommodate and inserte into thy Sermons all the notable pointes comprised therein.

Which labour shall rebounde to thy double commoditie. For first thou maist beholde without bashement or feare of reprehension to determine and define vpon all matters, albeit thou namest no authoꝝ openly. Where if it iudgeth thee afterwarde to name the authoꝝ themselves, thou shalt declare by that meanes the consent of the churches, and of the learned men in the same touching that assertion.

With which consent truely it can not be spoken how greatly the hearers will be moued not so muche with folded armes (as they saye) to embrace sounde doctrine as with stiffe and obstinate nundes to defende and maintaine the same.

IIII Accordyng to the weight or vtilitie and dignitie of the thinges digested as wel out of the sacred scriptures, as also out of the commentaries of learned wyters thou shalt take aduice, whether it be expedient chiefly to run ouer the sentence or to handle it at large.

But how soeuer it shall like thee to doe in this behalfe, thou must bee sure and certaine of an apt method, such a one as the nature of the sentence to be declared admitteth, and such as most chiefly agreeth to the times, places, & capacities of the hearers. For an other sentence requireth to be handled in an other method.

And this seemeth to be y which the Apostle meaneth saying vnto Timothy :

Study to yeelde thy selfe approued vnto God; a workman not to be dispised, duly deuiding the word of truth.

V All god-men doe consent, that to the establishinge of a principle of christian religion, reasons and foundations ought not to be required from any other place, then out of those booke which are acknowledged of all men to be canonicall. As touching which matter looke Ireneus. lib.1. Cap.1. Augustine against Faustus the Maniche Liber.11. cap.5. De natura et gratia cap.61. Epist.19. ad Hieronymum.

VI Dilligent heede must be taken, lest any proofes or reasons appere to be hardely wrested or ouer farre set. For where as the hearers doe perceiue but euen one of these, there they lesse esteeme of the rest, and begin forthwith to suspect the Preacher, yea and to accuse him priuily eyther of deceit, or ignoraunce.

VII That profe shall alwayes be of most importaunce, which is drawne out of the simple meaninge and signification of the wordes.

For the truth is delighted with playnnes and simplicitie: and moze simplicitie canne not be vsed, then where, all tropes and figures layd aparte, wordes are taken in their native and proper sence.

By this meanes all thinges shall be sounde, certayne, and to purpose, wherewith the assertion shal be proued.

VIII Herebpon it followeth, that similitudes oughte scarcely and sparingly, types and allegories berre seldome or neuer to be vsed in confirmation of assertions, as out of which, arguments are deriued (by the opinion of all men) scarce firme and effectuell. Neither is it in daede mete for euery artificer to shape allegories, wherefoze to a younge practicioner, that he should much comber himselfe in deuising hereof, I would not become the autho.

Of which thing, we haue admonished the studious younge men in the second booke and five and thirtie Chapter of our worke de Theologo. Where if thou thinkest god notwithstanding to practise any part of this kinde, be it so true, but with this condition, whilst other argumentes hauinge moze pith and strength in them doe procede: as wee may see the Apostle Paule Galathians. 4. at the ende

of his disputation to vse an allegoꝝ; or rather a type of two brethren, whiche he sayth to signyfy two Testaments.

IX Whoeouer, due regarde must be had, least we interlace any thing in any place, that by reason of the difficultye or obscuritie therof, or by reaso of p̄indirect maner of speaking, may be drawen by the wicked sorte, simple, vnlearned, or other what spencer, to the establisshement of a false opinion, or to the defence of mischife and impietie. After which sort Saint Peter sayde, there were some vnlearned and inconstant men that wyessed certayne thinges to their owne perdition, whiche Paule the Apostle had faithfully and sincerely taught in his epistles.

So far forth doe men rauishe euen those thinges also that are very well spoken of most excellent and holy wyiters to an other ende, then they wyote them for.

And surely it can not be denyed, but that the Preachers themselves doe oft times giue occasion of euill speakinge. How commonly, I pray you, are complaints heard in these dayes of a n̄ber, which taught in darde doctrin both profitable & necessary, but that the hearers did not esthones allow it and receiue it, the Preachers themselves were the cause, whilest they vsed suche formes of speakinge as all menne for the most parte abandoned as swlish and prophane.

I was my selfe on a time present in a companye assembled at a sermon, where one entreated in suche wise of god woꝝkes, as if he had bene resoluēd to dissuade his hearers from them, hee coulde not haue done it moze conueniently any other way.

Howbeit this inconueniente for the most parte may be remedied two maner of wayes.

The one is, if thou endeuozest thy selfe to speake alwayes aduisedly and properlye, and doest with diligence p̄meditate euery thing at home.

But the surest waye, when there is daunger in the formes of speakinge, is to sticke fast in the phrases of holy

holy Scripture it selfe.

The other is, that when thou priuily suspectest that any thing may maliciously be obiected, y^e exhibit in time certaine preoccupations whereby the occasion of sinister interpretation, and detraction may be prevented and taken away. Which thing we may perceyue to be studiously and enery where obserued of the Apostle Paule.

X After a sentence, either briefly; or more at large declared, let admonitions neuer at any tyme be neglected touching the true vse therof, as well publicly perceyninge to the whole Church as also priuately to be referred to euery mannes conscience: Of the doctrine, whose vie lieth hid, the knowledge is bayne, and in a manner, superfluous.

For so S. Paule, to the arguments whereby he had proued that all those which be baptised are dead vnto sinne, and ought afterward to liue onely vnto rightuousnes, addeth an exhortation, wherein he admonisheth that they would diligently endeouore to doe that thinge: Let not sinne therefore, sayeth he, raigne in your mortall bodjes, &c. In some part of the 4. chapter, and also of the first to the Galathians, the apostle teacheth, how they y^e are grafted in christ through baptisme, are deliuered from the law, neither ought they to looke to bee iustified thereby: and by and by he addeth that whiche declareth the righte vse of the same doctrine, saying:

Yee were called into libertie, my brethren, onely that yee should not giue libertie by occasion to the fleshe, but serue yee one an other through loue.

XI Neither is this truly to be pretermitted. It falleth out sometimes that the teacher of the people, in the explication of some one sentence doth erze somewhat from the scope of truth, and exhibite, for things certayne and true, things vncertayne and false.

For what if he that entreteth the sacred Pulpit, be not as yet sufficiently exercised hymselfe in the contemplation and tractation of diuine affayres? Or followeth peraduenture

venture some one onely wiser which he hath redd, ha-
uing not heard of iudgements of other : or to be shoyt whi-
les certayne questions somtyme in the Church, especial-
ly such as are called in controuersy be, in proesse of tyme
moze fully & manifestly discusset, then to foze they were:
what if he coulde not as yet come to the sight of the later
and sounder opinions : And who is able to rehearse al the
causes and occasions of erroz :

Wherefoze let not him, whome it shall fortune by any
meanes to fayle in his teachinge, be ashamed to confesse
and acknowledge in tyme conuenient, that he was of
late intangeled in erroz, and the offence which he com-
mitted by not teachinge of sounde doctrine, or by vnad-
uised speakinge, hee will nows make amendes fo, by
bzinginge a moze sounde interpretation : That hee hath
since that tyme soudeale profited, as one daye teacheth
an other, and the later cogitations (accordinge to the pro-
uerbe) are wonte to be wiser then the first.

Hee that became a guyde vnto others, whereby they fell
into the ditch, the same shall woorthily shewe the waye
howe they may againe recouer and escape. Neither ought
the hearers to be offended greatly in this behalfe. For it
becoueth all men to remember, that they are men which
are placed in the ecclesiasticall function, & therfoze that no-
thinge humayne is estranged from them.

And it is the propertie of mannes nature to erre : Of
malice or madnesse to persist in erroz : but of the singu-
ler godnesse and grace of God after the fall to be againe
erected.

Wherefoze if any of the hearers doe stomacke the matter
and disdayne that they were a littell before seduced, it is
meete the same doe now againe reioyce, and, as ye woulde
say, congratulate both with themselves and their teacher.
and especially to giue vnto God most hartly thanks, whē
they perceyue themselves to be brought agayne out of
the darkenesse of erroz into the lighte of truth.

As touching this Cantion, Augustine hath somwhat in his boke de Catechizandis Rudibus cap. 11. & in his boke de verbis Apostoli sermon. 22. But many moe thinges þ may make the Preachers wise & circumspect in this behalfe, experieñce it. selfe will teach and the longe exercise of preaching. Neither is it possible that all thinges shoulde be comprehended in rules and pzeceptes.

And at all tymes lightly there chaunceth some thinge broked for which compelleth digression to be made from þ order of pzeceptes and purposed aduertisements.

Examples of
Sermons of
the kynde di-
dascalick.

Nowe it is requisite that we put forth some examples of Sermons of the kynde didascalick. It is alwayes mete, and in dede for many causes expedient, that all men with sharpe and intentiue mynde loke vpon the notable examples of Sermons which the Prophetes, Christ and Apostles haue had. For, to followe and imitate these in all poyntes so far as may be, as it is a thing most semely, so is it also most sure.

þert whome it may be lawfull to commend the moze famous Preachers, and especially the auncient fathers, which to haue excelled in the giftes of the holy Ghoste, there is no man that knoweth not.

Wherefore, that all god thinges doe happen vnto men by the onely godnesse of God Moyse teacheth in a iuste Sermon. Deut. 9. and 10. almoste throughtout. Esay. Cap. 1. briefly declareth that eternall worshipping without þ affectiō of þ hart, & integritie of lyfe is vnprofitable. The sane Cap. 25. 26. 27. preacheth of the rewardes of the goodly and of the punishment of the wicked.

Agayne, Cap. 66. of the true worshippinge of God. Christ Math. 5. preacheth of þ true blessednes, of the right vse of the lawe. Cap. 6. of confidence in God: or, if thou wilt, of the prouidence of God. cap. 11. of þ punishment of those þ dispise the gospell. cap. 13. of the dilligent hearinge of the woꝛde of God, & of theffetes of the woꝛde. cap. 16. of the confession of sayth, and of the knowen truth. Cap. 17. of obedience and honoꝛ due vnto Magistrates. Cap. 19.

be

hee teacheth what greate rewarde remaineth for them that constantly cleaue vnto the Gospell. Cap. 20. hold it commeth to passe by the free mercy of God alone, that the belouers are called, iustified and glorified. Cap. 24. and 25. of the ende and consummation of the worlde, and of the comminge of Christ vnto iudgement. Ioan. 14. 15. 16. of fortitude and patience in persecution for religious sake, of Charitie and perfect loue. &c. Act. 13. Sainct Paule declareth what the gospell is. In his epistle to the Ro. the one disputatiō touching iustificatiō by faith without the woorkes of the law, the other likewise cap. 9. 10. 11. as concerning the relectiō of the Iewes and callinge of the Gentiles, mighte be propounded in steade of examples, but that they are written rather after the scolasticall manner of teachinge then after the popular, albeit the laste doe approach most nere vnto the popular.

The same is to be iudged of the disputation to the Galath. 3. which in all poyntes agreth with the former to the Romaines aforesayde, excepte that it serueth more for the people. But moste fitte and proper to this present busynesse is the assertion of the resurrection of the dead. 1. Corinth. 15. Also to the Heb. 1. and 2. touchinge the two natures in Christ. Againe cap. 5. 6. 7. 8. 9. 10. of the abrogatiō of the Leuiticall priesthōd & legal sacrifices, and of the succession of the eternall priesthōd and the onely sacrifice of Christe. In Christome are extant many Sermons of this kinde, especially in his enarratiō of the Gospels of Mathew and Iohn.

Notable is the Homily. 60. vpon Mathew, where hee disputeth of the cause of sinne.

Likewyse in his fift Tome Homilye. 48. touchinge the fearefull iudgement of God. Homilye. 71. that fasting profiteth nothinge, if innocency of lyfe bee away. Homily. 77. that a sinner after his fall oughte not to dispayre. Lastly his .6. Sermons, and 3. bookes, of the prouidence of God: For these also to be written popularly, no man denieth.

K. ij.

When.

¶ Whensoever any parte of the holy Scripture is to be expounded in the kinde didascalik, that many and diuerse common places may be noted therein, out of which it shall bee conuenient to chose and declare some more exactly and at large. Cap. III.



¶ Be it ther cannot a moze absolute order of preaching be set forth to be followed, then that which shyneth in the examples of Sermons, which partely the Prophe-tes, Apostles and Christe himselfe, and partely certayne of the holy fathers haue had: Yet notwithstandinge I suppose it will bee greatly profitable, in case I shall further declare moze at large, howe euery man may rightly vse, whensoever hee will, those thinges that in maner of preceptes are of mes put forth in the former Chapter.

For I truste it will come to passe, that by this meanes, all men shall somewhat moze easely and prudently iudge both of those examples, whereof I rehearsed euen now, as ye woulde say, a catalogue: and also by littell and littell enure themselves, cunningly to excogitate and finde out such thinges as may aptly bee alledged touchinge any maner of Theames, or readings of Scripture offred vnto them. We sayde that, in this didascalik kinde, somwhyle no forme of confirmation at all is to bee obserued, ere while agayne that some certayne forme is to bee vsed: and in neither of them progression to bee made after one and the same maner but no small diuersitie to be permitted.

¶ Of this diuersitie, therefore, it seemeth good vnto mee, to entreate by putting forth some examples, to the intende they may come forth prepared and furnished to all assaies, that wil endeuour themselves to execute þ offices & duties

of an Euangelicall Teacher. But before all things, we will bringe them, as it were, by the hande, unto this pointe that every man may easely perceiue, holme and after what sorte, when a parte of holy Scripture is offered to be explained, many and diuers common places may be drawn and noted out of the same, againe how some may with indgement bee selected out of them, and somewhat more diligently be declared before the multitude.

The partes of holy Scripture are accustomed to bee set forth in two sortes.

Partes two-
folde in the
sacred Scrip-
tures.

The one consisteth in a continuall historicall narration, in which notwithstandinge, somwhere appeareth that which doth not obscurely argue, to what kinde of Hereticks the same ought to be ascribed.

For in deede the most parte of the narrations in the Euangelistes doe pertaine to the kinde didascalick, so much as they doe chiefly establishe this doctrine, to wit, that Iesus is Christ; that is to say, the true Messiah, and true God; by whom, whosoever beleue in him, doe aspyre to eternall saluation. Which doctrine or generall sentence, to be the common scope of the Euangelicall narrations, Iohn Cap. 1. hath expelless.

The other sorte is, when all that parte is simply spent and consumed in teachinge, namely so, as with argumentes distinct; and one followinge an other, and directed to one and the selfe same ende, a certayne sentence or assertion is there handled and set forth.

Example may bee taken out of the fourth Chapter of the Epistle to the Romaynes. No man saith not in all that Chapter diuers proofes and reasones, to be packed together, whereof euery one pertaineth a man to be iustified by faith without woorkes.

Wherefore that the same Chapter is of the kinde didascalick; seeinge such a doctrine is there plainly confirmed, eue man may easely iudge.

Whether parts of the sacred Scriptures, it shall be requisite at this present, that we note so much, as we shall thinke

Common
places, howe
& after what
sort to be ga-
thered.

thinke mete and sufficient.

Of which sort soeuer it shall fortune the holy reading to be offered, it is necessary that hee which is disposed to gather and excerpt common places, befoze all thinges do peruse ouer the whole once and peraduenture twyse or thryse, till such tyme as he may well conceyue the simple meaninge of the wordes.

Then let him returne backe to the canuelling of all the partes and members, and stayinge a littell at euery of them, let him consider, and weigh moze depely with him selfe, whither any thing may be drawen out of þ wordes of the same member perteyninge, either vnto doctrine, þ is to saye, the confirmation of true assertions, or to the redargution of false opinions, or to the institution of lyfe in rightuousnesse, or to the correction of vnjuste dealinge, or lastely vnto consolation.

For as we haue befoze specified, it becometh these fyue generall diuine places of inuention to be continuallye conuersant in our myndes, as those that sufficiently declare of themselves, howe we oughte to search, disclose and pronounce common places conteyned in the wordes of Scripture, and in the sentences of the whole course of Christian doctrine.

For they are by no means measure plentifull, and doe effrones byinge forth profitable common places, of all thinges, which are necessary to the perfection of a Christian man. Neither occurreth any readinge of Scripture so barren and vnfruitfull, but that the wordes placed in the text, do minister som thing answerable to those generall places. But go to, let vs make a triall, and take in hande some examples of the former sorte, which namely consist in hystorycall narrations, and let vs examyn them according to the sayde fyue generall places of inuention. For when we haue opened a way in the narrations hystorycal, wherin, saymeth alwayes to be the greater difficulty, it will be an easy matter to go forward to the tracing of examples of the other sort, in which are simply declared assertions

of our religion.

Let the history therefore be recited out of the Euangelist Marc. Cap. 8. which is this: When there was a very greate company, and had nothinge to eate, Iesus callinge his disciples vnto him, sayth vnto them: I haue compassion on the people, bycause they haue bene with mee nowe three dayes, and haue nothinge to eate: And if I sende them away fastinge to their owne houses, they will faynte by the waye: for diuerse of them came from farre. And his Disciples aunswered him: from whence can a man satisfie these men with breade heere in the wilderness? And hee asked them: howe many loaves haue yee? They sayde seuen. And he commaunded the people to sit downe on the grounde. And he tooke the seuen loaves, and when he had giuen thanks, he brake, and gaue to his disciples, to set before them: and they did set them before the people. And they had a fewe small fishes: and when he had blessed, he commaunded them also to be set before the. So they did eate and were sufficed: and they toke vp of the broken meat, that was lefte, seuen baskets full. And they that had eaten, were about fower thousand: and he sent them away.

1. Example
of the former
sorte.

Let vs see then vnto what kinde of Sermon this sacred Lesson is to be referred. What it is of the kinde, didascalick, no man doubteth. For therefore are these notable miracles described and set forth, that all men might be induced to confesse, that Christ is true God, and that they might beleue in him. For so Iohn Baptist, when he beinge in prison heard of the doings of Christ, sent his disciples more truly for others sake than his owne, which enquired: whether he were that promised & of so long time looked for Messias, or no: But Christe answered in sort wise, as he woulde haue it gathered by his wordes, that he was in deed that promised Messias and Saviour.

Kynde.

Math. 11.

Yea, and els where Christ more then once or twise affirmed to the same effect, that the workes which he did, testified of him & he was the son of god & god himself. The Rate therfore of this presēt reading is didascalick: namely,

Iohn. 3. 10. 14.

that

State,

that Christ is the authoz of so greate a miracle, that he is the true Messias and very God; by whome all men may obteyne saluation through fayth.

Common
places.

So we in passinge through all the members, and having respect euery where vnto those fine generall places of inuention, let vs diligently enserch, in that order which hee spaks off, the sondry common places of Christian doctrine conteyned in the same.

When there was a very greate company, sayth hee, and had nothinge to eate, &c.

1. First, when the Euangelist sheweth that a very great multitude was gathered together to heare the wordes of Christ, here by and by an instruction offreth it self, where by we are admonished with greate study and endeuour to conit after þ knowledge of gods worde, wherein all the will & pleasure of God is most apparauntely discovered.

2. Secondely, here is to bee noted a correction oꝝ reprehension of those persones, that are founde slowe and dull aboue measure, vnto those thinges that pertaine to the Saluation of their soules, and doe scarcely thinke once in a yere of hearinge the holesom doctrine of the Scriptures.

3. And bicause it is added: That the company hadd nothinge to eate, it is an vndoubted argumente, that those hearers were more carefull of the thinges that pertaine to the mynde, then of those thinges that concerned their teeth oꝝ bellies, and that they longed more ardently after spirituall benefites, then after temporall. Wherefore here also I obserue a newe place, which belongeth to iustificatiõ, oꝝ else an assertion oꝝ doctrine: Namely, that we oughte alwayes in the fyrste place to take our care vpon spirituall benefites: And in the laste place, vpon corporall.

Math. 4.

In which behalfe Christ, Firste seeke (sayth hee) the kingdome of GOD and the righteousnesse thereof, and all these thinges shall be ministred vnto you,

Pen,

Yea, and the same also hath taught vs in our dayly prayer, to desire of our heavenly father the sanctification of his name, the enlargement of his spirituall kingdome, the study of accomplishing his will: and after that our dayly bread with other thinges necessarie for our liues.

III Agayne here is vnderstapped a correction to be, forasmuch as they are reprovied which are moze intentiue about thinges earthly and transitoiye, then heauenly and eternall.

It followeth in the Text.

And Iesus called his disciples vnto him, and saide vnto them I haue compassion on the people, because they haue ben with me now three daies, & haue nothing to eate.

We will note here in this place manyfold poyntes of doctrine.

V The first is, touching the mercye and prouidence of God, wherewith he neuer satieth to help and assist vs. Yea and before we aske, he knoweth what thinges we haue neede of, & saith by what meanes he may best provide for vs, which thing Christ also hymselfe Mathew 6. full well hath expressed.

VI The seconde, God prouideth for vs not onely spirituall thinges, and that generally and vniuersally for all: but also thinges corporall and that particularly for euery man.

VII The third, God will provide for those mooste chiefly about the rest, that abide and continue longest with hym; that is to say, that studiously embrace sounde doctrine, and perseuer in the loue and confession thereof, reposing all their hope and confidence in God alone.

VIII Nowe out of these poyntes of doctrine, riseth a certayne and incomparable consolation whiche it behooueth the godly to haue continually before their eyes.

They that remaine with God, and depende wholly vpon God, shall of him neuer bee forsaken, as lesse be-
littles; and they shall continually grow in grace.

Lib. II.

Of framing of

First god would raise downe Spanna fro heaut as he dyd in times past foꝛ the Israelies in the wilderness, oꝛ send his awingell to minister bread and water, as he dyd sometyne to the wandying Helias, then suffer so much as one of hye little flock, to perish foꝛ lack of sustenance.

God esteemeth much moꝛe of god men, then, of Ravens oꝛ Sparrowes, whiche in the meane time bee mercifull ye sedeth.

Math. 6.
Psal. 14

It is added moꝛeover in the Gospell.

And if I sende them away fasting to their owne houses, they will faint by the way. For diuers of them came from farre.

In which wordes we may perceiue both a doctrine and institutions.

IX A doctrine verily, that miserable men, if God should foꝛ sake them, were not able to endure, and that it is not in their power oꝛ strength to acquire to theselues so much as coꝛpoꝛall benifites necessarie foꝛ the sustentation of theyꝛ wretched lyfe: how much moꝛe then passeth it their power to get thinges spirituall.

When God once withdraweth his hand, we begin foꝛthwith to decay, which testifieth Psalm. 124. 127. &c.

Institutions lurking herein are these.

X We are admonished, when we know that we can doe nothinge at all without God, to acknowledge our owne weaknesse and infirmitie.

XI Agayne, we are admonished to praye vnto God continually, that he would not leave vs destitute, but minister vnto vs thinges both spirituall and also tempozal, as he saith them to be appoynted foꝛ vs.

It followeth:

And his disciples answered him: From whence can a man satisfie these men with bread here in the wilderness?

XII Doctrine. Mans reason cannot perceiue how provision may be made foꝛ the necessities of our lyfe.

Carnall wisdoms is astonished and to sake so oft as daunger, oꝛ any misfortune both chaunce. And yet in the meane time

time, the things that are impossible to men, are not only possible, but also eysye vnto God.

Wherfore an institution, or instruction is here also to bee gathered.

XIII. We ought verily in all daungers to put our confidence in God, and to commit our selues, and all that wee haue, vnto his wisdome god wil and pleasure: Otherwise, if we stick to our owne wisdome, if we conceiue nothinge in our minde, further then humane reason doth perswade, it is to be feared least we fall headlonge into desperation. Whether it pertaineth, that the disciples being doubtfull Mat. 26 by reason they had neglected to take bread, are called *ἀλλοτρίοι*, of little faith.

XIII. Wherupon followeth also a certayne rebarguinge or correctiō, namely of those men, which if they perceiue any thing at al to be wanting vnto them, or doe not by & by seeke present help in their necessity, they so take on through the impotency of their minde, as though the Furies themselves byd vnto them forwarde, by meanes whereof they begin at the length to dispaire utterly of the ayde and assistance of God. It followeth.

And hee asked them: How many loaves haue yee? They sayde, seauen. And he commaunded the people to sitte downe on the grounde.

We may note in these wordes, besides a doctrin a place also consolatory.

XV. & XVI. God suffereth not his chiozen longe to be troubled, hee permitteth them not be tempted aboue their strength.

Wherby reason in daide of this fleshe of ours, increaseth the heape of temptations, and compelleth vs in a manner to mistrust: who can (sayeth humane reason) satisfie these men with bread in the wilderness? But God by and by sheweth a present ayde and remedy, and that which mannes power wanteth, he wondrously maketh good, if so bea ween casto our care and confidence vppon him, and committe the whole busynesse vnto hym. Let vs neuer

neuer therefore doubt of Gods goodnes toward vs; no put any mistrust in our matters; but he will assuredly perswade that, like as he can, so also he will help vs in time of need, and when it shall seme good unto him.

Let vs goe on to that which followeth.

And he tooke the seauen loaves, and when hee had given thanks, he brake, and gave to his disciples, to set before the. And they did set them before the people. And they had a few small fishes: and when he had blessed, hee commaunded them also to be set before them.

Whoe when we heare Christ giuing of thanks, and also blessing, wee see a double instruction set forth unto vs.

XVII The one, that as oft as we take meate or drinke, we should pray unto God, that he woulde sanctify it by the vertue of his worde, and graunt that it may bee holisome unto vs.

XVIII The other, that we shoulde alwayes giue God thanks for the daily benefites, which he of his goodnesse most frankly and bountifullly bestoweth vpon vs.

It behoueth all fathers and maisters of householde to teache their families, and to see that they neither eate nor drinke without grace and thanks giuing before and after meate. And not alonely for meate and drinke, but also let vs perswade our selues that it is our duty with like diligence to pray and giue thanks for al other benefites whatsoever.

XIX. I note perhaps I must also conueniently handle this doctrine: namely, that God hath created meates to be taken with thanks giuing of the faithful, and of those that haue knowen the truth: agayne that whatsoever God hath created, is good: and nothinge to be reieced, if it be receyued with giuing of thanks. For it is sanctified by the word of God and by prayer.

It followeth, further, in the Text,

So they did eate and were sufficed, and they toke vp of the broken meate, that was left, seuen Baskets full. And I note here an instruction.

XX It is not enough for vs to giue thanks, when it chanceth vs to be full fed & sufficed: but God moreouer will: leſt be, that we ſhould not waſtfully and prodigally ſpende thoſe things y^e are left, or contemptuouſly caſt them away, but carefully and deintily to reſerue them: and that truly, to the intent there might alwayes be remaininge with vs ſome testimony of Gods good will, whereby he miniſtrecth all things moze aboundantlye then we neede: againe, to the ende we may know that God giueth the encrease, yea and addeth his blessing to our ſubſtaunce, euen then when we are not aware:

Laſtly, to thintent we may haue what to giue and beſtow vpon other needy creatures. For whatſoever remaineth ouer and beſides our dayly expences, we ought to know that it is no other thing, then a preſent matter, to exerciſe the duties of godlynes withall.

At the length this alſo is added:

And they that had eaten, were about ſower thouſand.

XXI Wherefoze the goodneſſe and power of God is in all things to be conſydered: the one truly whereby he ſedeth all men, whether they be good or bad: the other whereby he ſedeth an innumerable multitude with a few loaves, & then inſpecially when all things are geaſon and harde to be come by.

XXII. That which Chriſt accompliſhed here by his diuine power, is of vs to be merueyled at, reuerenced, and celebrated: that which he dyd by his ſingular goodneſſe, is of vs alſo to be followed. For certies it ſtandeth vs vpon to deſerue well of all men, yea euen of our very enemies. Wee ſee therefore in few words, partly a doctrine, partly an inſtruction, to lurk.

The laſt clauiſe.

And hee ſent them away.

We may gather here a doctrine as touching God, and lyke wiſe a notable inſtitution of our lyfe.

XXIII God giueth liberally, and in the meane time by-
haideth not, he requireth not one thing for another, he ſeeketh

Iacobus

keeth not for glory after the maner of man, he conueth not the fauour of the people, to thintent to obtaine the dignitie of a prince or potentate, but rather he escheweth al company, conetng to goe alway vnespied.

XXIII The therefore ought in like maner to immitate this goodnesse of Christ ioyned with humilitie, and to endeavour our selues, so much as lieth in vs, to do good woꝝks, not seeking for any glory or rewarde of men thereby.

Beholde therefore these common places to the number of fower, and twenty vpon a bryefe euangelicall hystory packed and heaped of vs together, whereof some doe comprehend the confirmation of true doctrine, and the redargution of false: other some, the institution, and correction of life: againe other some comfort or consolation:

Whether all common places occurring in a part of Scripture ought to be declared.

Observations in expounding of common places.

Now hee that preacheth vnto the people, shall in no wise utter & expounde at large al the sayde places, but out of so many he shall chose a few, in þ more ample tractation whereof (the residue is pretermitted) he shall somewhat the longer stay: which, how and after what sorte it ought to be done to the edifyinge and behoefe of the Church, we will endeavour in certaine Observations to compzise: whereof this be the first:

I. Common places to be expounded at large to the people the Preacher shall not take but a few among so many, to wit, three, fowre, or five. The reasons are presse and at hand. It behoueth him to pꝛouide best for the capacytye of his hearers, and to see what chiefly is expedient for the, and that they bee not so much burthened or ouercharged with matter: againe what the rude and ignorant may best perceyue and retayne in memoꝛye, to the intent that after they be returned home they may repeat and commend somewhat to their friends and familiars being either sicke or haile.

For that it is woꝛthely required of all Christians, that so soone as they be come home to their houses, or at the least in the euening before they goe to bed, they should talke and expounde somthing of the sacred Scriptures to their equals.

acqualls and companions, Chrysostom in his enarration vpon Genesis homil. 29. vpon the gospell of Iohn homil. 13. 52. &c. abundantly teacheth and perswadeth.

Hereinto is added that in a heape of so many places together, seldom or neuer, any one place can so be examined, as that it may but indifferently satisfie the hearers. For by that meanes no other thinge should be done then many places, slightly, & as it were beside the purpose, onely touched, and not declared.

Furthermoze the ignoraunte and vnllearned sorte doe very hardely reape any fruite at all out of so great bzeuitie, whom reason would not onely to be taught but also to be moued & perswaded. Yea, and by such short and ouer bzieste speakinge, it would of necessitie come to passe, that the same thinges shoulde oftentimes be iterated and repeated to great irksomnes, of all men.

Whereouer it is much better and moze thankfull to the preacher, in case he expounde now these now those places somewhat moze exactly, and with as great sharpenes as maye be, settle them in the mindes of his hearers. And loke what places he leaueth vntouched at one tyme the same at an other time convenient he shall evidently declare. For if a man repeate often the same places, with like bzeuitie, and with like sournes of wordes, it is to be feared truly lest he incurre that which a certayne Poete picauntly spake:

And that same Harper eke,
Is to be laught to scorne, that aye
Vpon stringe doth strecke.

Horat de
Arte Poetic.

II. Where if thou wilt nedes vtter and alledge diuers and sounde common places, as in daies sometimes the present readinge of Scripture doth minister many & the same very profitable, yet shalt thou labour with moze fydelytye and diligence specially in explyninge of thys or trower:

as for the other and those also very setpe, it shall be sufficient briefly, and, as it were, hourly to touch them, all the residue pretermitted.

After which sorte Crysolostom in his 60. homily vpon Matthewe, comminge to those woordes in the text: I say vnto you that their aungels in heauen do alwayes behold the face of my father, prudently gathereth and noteth an assertion, namely, that to euery man are appointed certayne aungels as their keepers or ouersers. But he absoluetly this place in very selue woordes, ctsu nes proceeding to other matters, as moze profytable and apte for the enforimation of lyfe. For he passeth to a common place, touchinge the not contemninge of our bryethen.

III. Let those common places be chosen, that are sufficiently large and apparaunt, and that conteyne nothinge intricate or doubtfull, to thintente, thou maist entreate amply and playnely, and popularly to the hearers.

For there be some matters very barren, and (as ye woulde say) pent vp in a streight prison, and the same also obscure with darke and perplexed questions.

If any suche therefore doe happen in the holy scripture which is expounded, it is much better to couer or dissemble them with silence then with many woordes to stande vpon the same.

Of this kinde it is, if a man explaininge y^e hysto^y out of Luke 16. touching the riche gloutton buried in hell, and Lazarus rariod into Abrahams bosome, shoulde goe about a longe time and with much a doe to deteine his audyto^y, alleging many things of Abrahams bosome, whereof seeing the opinions of interpreters, yea. euen of the learned sort, be so diuers and discrepant, few things certaine and fruitfull can be sayde: where in the meane time in the verge same hysto^y many profitable places might hollosomely be handled, as against superfluitie in meate and appaile, against couetousnesse, touching pouertie to be taken in godd part, touching the poore not to be contemned, of almes deedes.

of the mercy and iustice of God, of the rewardes of the goodly and paynes of the wicked. In summe, all those places shall be pretermitted, which ingender perilsous & perplexed questions or dissensions amongst the people, or doe by any meanes cast doubtcs into the consciences of good men, or lastly doe minister small vtilitie or profite.

4. Out of the manyfold places which are profitable, & apparaunt, those chiefly (before the residue) shall be chosen to be discussed, that are mosse apte and convenient for the place and tyme.

As for example there happen in the Euangelicall history places conteyning assertions, and the same peraduenture touchyng high & mislicall matters: Againe other places, wherin vices are repproued, and perhappes the very same wherswith the multitude is knowen that presente tyme to be infected, or other places enstrutinge the lyfe and manners of men.

Where truly it shall be the parte of a wise preacher, to omitte those places that demonstrate the assertions of sayth, and to turne himselfe vnto those, that teache the duties of loue, wherin sinnes are corrected, and corrupt manners amended, seeinge the multitude is vnapt to conceyue that doctrine, and of this also standeth greatly in neede.

Be it sufficiente once for all generally to note, that the places touchinge assertions, especially of greater weight and importance, are not to be handled, but before that multitude, in which are mixed many learned men, as is to be seene in greates Townes or Cities: and then mosse chiefly, when any heresies or errors be crepte in, which it is expedient to rebute by those assertions moze playnly expounded: Agayne with such perspicuittie, as not onely the learned, but also the vnlarned maye perceyue them.

In which order verily Chrysostom also with wonderfull prudence and dexteritie decideth many hard and difficult places, as, touchyng the cause of sin in his saide homily. 60.

bypon Mathewe, and that by reason of the Manichees which in those dayes had far and nere spred their deninge of two principles or beginninges, of the one wherof they affirmed all thinges to be made: touchinge the same substance and equall dignitie of each persone in the holy Trinitie in diuers and sundry Sermons, because of the Arrians of that age. Nazianzenus both gaue and followed the like counsaile in a number of his Orations.

Amonge the places which are applied to the institution of lyfe in rightuousnesse, or to correction, those alwayes be, for other shall profitably be declared, which concerning the present state and conditions of the Church. As touching which thing somewhat we haue sayde already, what tyme we entreated of the matter of Sermons.

These thinges thus generally promised, let vs nowe weighe and consider what common places, maye seeme mooste chiefly to be chosen out of those which we haue gathered bypon the hystorickall narration aforesayde, Marc. 8. accordinge to the state of the Church and of the hearers, to the intente a fruitfull Sermon maye be had.

Certes be that is purposed to teach and instructe that kynde of people which inhabiteth small Townes and Villages, shall with very good righte take those places that to suche maners and dispositions are mooste agreeable.

Places meete
for the inha-
bitauntes of
small townes
and villages.

Such places are these: Of the diligent bearinge of gods worde: Of seekinge firste after spirituall, then after temporall benefites: Agaynst those that so gaze after carnall thinges, that they utterly neglect thinges spirituall: Of prayer and thanks, giuinge for meate and drinke, and other daily benefites of God bestowed bypon vs.

Agayne if peraduenture there hath happened lately any calamitie or publyke daunger, then with greate fruite shall bee handled a place consolatory, as namely that God suffreth not his child: en longe tyme to be troubled

bled, or tempted about their strength &c. These kindes of places, I saye, that minister either instruction or consolation, shall very freely and profitably be declared to the vñlearned people, to whose capacittie and profite in lyfe and conuersation all the whole oration of the Preacher ought to be applied.

But in bigger towntes or cities, where frequents assemblies bee, in which no small number of learned men are intermedled, and many of the citizens and common people can iudge indifferently well touchinge the doctrine of religion, there, in deede, both the places which wee rehearsed may rightly be discusse: for what doctrine tendinge to godlynes shall there vnseasonably or vnfruitfully be taught, where men of all sortes and degrees are assembled together?

Places to bee
expounded in
larger towntes.

Albeit with somewhat more ample furnitur as well of argumentes as of phrases in speakinge, that is to saye both of matters and wordes: And besides them other places also, which are occupied in the confirmation or confutation of assertions, of which sorte wee haue shewed some packed vp in the foresayde Euangelicall history.

For such a one is that, touchinge the mercy and prouidence of GOD, whereby he neuer ceaseth to care for our affayres, and ministereth abundantly vnto vs not onely spirituall but also thinges corporall; and that to every one, yea, and in all our proceedings, so that not so much as a haire of our heade without his god will and wyse presydinaunce falleth off, or perisheth.

Also touchinge mannes infirmities, whereby it cometh to pass, that wee cannot of our owne felmes endure, nor by our owne industry prepare thinges necessary for our lyuinge: Further, that mannes wisdom is assayed in all difficulties and dangers.

Finally the Preacher oughte in this behalfe to vse a

singular

singular prudence and sharpnesse of wit, to the intent he may become all things to all men, and saue so many as is possible. The Apostle Paule sayth that he spoke to the Corinthians as vnto carnall and babes in Christe, and that he nourished them with milke, and not with stronge meates, forasmuch as they were not able to receiue any graue or profounde doctrine, as men giuen to lucre and carnall things: But to others (vndoubtedly) which had more profited and gone forward, he preached the Gospell after an other maner of teachinge, and by propoundinge places of greater weight and importance.

In like maner therefore shall the wise dispenser of gods holy worde, hauinge a diligent consideration of the persons, tymes, and places, amongst many places offringe themselves, chuse onely a fewe, suche namely as he supposeth will bringe moste profite to the Church, and the same shall bee more amply and playnely explained.

As for the residue, he shall either (as is aforesayde) very sparingly touch, or altogether pretermitt them. But to the intent, those men that endeouour to take vpon them the office of teachinge in the Church, maye the more easily and conveniently enure themselves, after the fyue generall diuine places of inuention, to reape a large and plentifull croppe of fruite, wee will (not vntwillingely) adde one or two examples more.

For in ded every interpreter of the Scriptures ought to haue those places in a readinesse and at hand, thorough much musinge and meditatinge vpon them.

2. Example, Therefore let vs examine the manyfolde doctrine conteyned in euery the members of the Evangelicall narration, as touching Christ worshipped of the wise men, which is extant Math. 2.

When Iesus was borne in Bethlehem, a Citie of Iury, in the dayes of Herode the Kinge; Beholde, there came wife

wise men from the East to Hierusalem, saying: where is he that is borne kinge of Iewes? For we haue seene his starre in the East; and are come to worship him. When Herode the kinge had harde these things, he was troubled; and all the Citie of Hierusalem with him. And when he had gathered all the chiefe priestes and Scribes of the people together, he demaunded of them where Christe shoulde bee borne. And they sayde vnto him: At Bethlem in Iury, out For thus it is written by the prophet: And thou Bethlem in the lande of Iuda, art not the leaste amonge the Princes of Iuda. For out of thee shall there come a capityne, that shall gouerne my people Israhel.

Then Herode, when hee had priuily called the wise men, enquired of them dilligently, what tyme the starre appeared. And hee sent them to Bethlem, and sayde: Go, and seache dilligently for the younge childe; and when ye haue founde him, bring me worde againe, that I may come, and worship him also. When they had harde the Kinge, they departed, and loe, the starre which they sawe in the East, went before them, till it came and stood ouer the place wherein the younge childe was. When they sawe the star, they reioyced exceedingly with great ioye. And went into the house, and founde the younge childe with Mary his mother, and fell downe, and worshipped him, and opened their treasures, and presented vnto him giftes, golde, and Frankensence, and Myrrour. And after they were warned of God in a dreame, that they shoulde not goe agayne to Herode, they returned into their owne country another waye.

The kinde is knowen to be didascalike. For y^e State Kinde. is: that Christ is both true man & true God. For both his State. natiuitie after the fleshe is briefly repeated, and also it is shewed that the wise men which came out of far countries, gaue vnto him diuine worship. Therefore it becometh our sayth of and in Christ, true & perfect God, to be maruelously confirmed.

1 The whole narration may be denided into two partes: whercof

A. ii.

whereof the one and principall declareth, how the wise men worshipped and acknowledged Christ, very man & very God, to be their saviour: The other depainteth forth Herode takinge counsaile how to oppress and confounde Christ. Wonderfull (no doubt) and most diuers are the dispositions of men towarde Christ: then niently bozne: Some dwell farre off, and take longe iourneys to worshipp him: other some haue their bidinge in the same place where Christ is bozne, and take forthwith to destroye him. Euen so cometh it to passe oftentimes, loke vpon whom god most liberally powreth and bestoweth his spirituall gittes and graces, as the pure doctrine of his worde and such like, those make small account of them, yea (I haue almost saide) contemne and dispise the: but amonge them, to whom hath happened scarcely any taste at all of the same benefytes, they are most highly esteemed and most greedily desired.

In the dayes of Herode the Kinge, behold, there came wise men from the East to Hierusalem.

I. Doctrine. The circumstances touching the time, touching the condition of the persons comminge, and touching the place whence they came, doe not onely purchase credite to the Euangelist reportinge such thinges, but also minister no small momente to the fortifyinge and establishinge of our faith likewise in Christ. That they came out of Persia it is likely, as well for that Persia is situate directly Eastwarde to Palestine: as also because they that in Greke are called σοφοι οἱ περσικοι amonge the Latines Sapientes: amongst the Persians are commonly termed Magi: that is to say, wise men. Witnesses here of are Hieron vppon Daniell, and Chrysostom vppon Mathew.

II. Doctrine. The Gentiles, accordinge to the oracles of the prophetes, began to be called vnto Christ, as sone as he was bozne vpon earth: Wherevpon the wise men are of some celebrated as the first & original confessors of Christ.

III. Doctrine. God or Christ, without hauinge any respect or choyse of persons, calleth all men vnto him indifferently,

differently, and toucheth safe to illustrate their hartes with his holy spirit. Firste are called the Iewes, then the Gentiles: afterwards more simple shepheards, then againe learned experte or wise men. So far forth in Christ there is neither Iew nor Gentile, circumcision or uncircumcision, Barbarian, Scythian, bond or free.

Rom. 2.
Coloss. 3.

III. Institution. It is our parte and dutie, (in what place soever wee be) with all our endeoures to seeke after Christe. Those men came from the furthest parte of all Persia, with great crosses charges, with great paine of travails, and in so long and tedious a journey, also with incredible perill of their lives. What becometh he therefore to doe, who, wher esouen our mynde is ended and garnished with faith, may there be sure to finde Christe? Christ is at home at our houses, and obtaineth the inward place wher esouen time or tyme be gathered together in his name.

Math. 18.

Where is he that is borne Kinge of Iewes?

V. Doctrine. Christ is a true kinge, albeit his kingdom be not of this worlde, temporally: or such a one as is gotten and confirmed by force of armes, and strength of men: but heavenly, spiritual, eternal, and established all onely by the power of God.

Luc. 1. 33-37.
23.

Ioan 8.
Heb. 7.

VI. Institution. It is worthy of great admiration that a fewe strangers, in an unknowen Countrey, in the chiefe and principall cite of all Iudye, where the kinges Courte with his warlike garrison was residente, durst make so notable a confession of Christ, being as yet bale and obscure, of whom no ayde or succours seemed to be looked for, by reason whereof greates sorres ensued, the kinge and all Hierusalem beinge vehemently troubled. But that came to passe undoubtedly, soasmuche as they were enflamed with an inuincible faith towards God, and the holy Ghosts moued and proue forward their mindes.

Let vs therefore learne in like maner, being instructed with a sounde and steadfast faith, unbachfullie,

and courageously continuing all dangers whatsoever, which seeme to be set before vs, or also daily to be renewed of Satan and the world; to confesse Iesus Christ to be our kinge and Saviour: yea, and by all possible meanes to publishe and declare his name.

Let the tyrantes (like unto Herode) stampe and stamp, let the hypocrites forge their wiles and snares; let the Scribes and Pharises take their crafty counsailes together, yet will not wee ceasse with all our harte and mynde to know, and with all boldnesse to confesse Christ to be our kinge and Saviour.

VII Conclusion. There are nothe those sayings, those banes, which enen when all things are safe & sounde, doe yeelde no confession at all of Christ or of faith in Christ: Let them be named of their ingratitude towards God.

For we haue scene his Starre in the East.

VIII Doctrine. God revealeth his will vnto men diuers wayes. First truly internally, to witt, by the secreete inspiration of his Spirit wherewith he effuseth inwardly the hartes of all men, which is so far forth necessary euery where, that without it no knowledge is supposed to be certayne and sure.

And ofte tymes verily God certifieth by this meanes as wel the regenerate as not regenerate of most grante and weighty matters. Secondly externally: and that, either by his angels appearing some tyme in visible forme: Or by men, such as were the Patriarkes, Prophets, Apostles and the electe of all ages, which moue and perswade other to the sayth and the holy actions of loue: Or by other creatures boord of reason, amongst which may be numbred, as well all this wholle frame of the worlde, distained and adorned with hir partes, as also the fyre in the bush, the cloude in lykenesse of a pillar, and the Starre, whereof we now speake, &c.

By these and such lyke meanes, God, whensoever it pleaseth him, declareth vnto mankinde his goodnesse, iustice, and power.

IX. Instruction. We are admonished by the example of the wise men, that we should not be idle gazers and beholders of such tokens, if at any time they appeare. For God by his providence ordaineth all these thinges, and vndoubtedly to our instruction though not alwayes known vnto vs.

X Redargution. They erre and are deceiued not onely in the stars, but also at heauen ouer, as they say, whiche by reason the wise men, were taught, by the guiding of a starre, that Christ the saviour of mankinde was borne, goe about to commend Astrology, which they cal iudiciall and coniecturall, as an art certayne and infallible.

For that starre was not of the number eyther of fixed or erraticall, but verily a newe starre, which God woulde haue for a time to be sene, and agayne to banishe out of sight.

Yea, rather truly it was no starre at all, if we will credit Chrysostom, but onely the likenes of a starre.

In like maner the wise men gathered not by that starre any thinge touching the maner of Christs lyfe, or of those thinges which it behoued afterwarde to chaunce vnto him, as neither they obserued after the order of the Mathematickes, the disposition and aspect of other Planetes according to their regions or houses; but they were taught that Christ is the kinge and saviour as well of the Iewes as also of the Gentiles. Wherefore, that his kingdome is spirituall and heauenly, not carnall and earthly. Whereupon it necessarily followeth, that whatsoever they obtained, they receiued it by the reuelation of the holy ghoste, & not by the canons of Astrologie: againe, by the same spirit and star (which was with them in steede of he external word and euen of a preacher hymselfe) they were brought to the faith and the confession of faith; and that nothinge

cuer

euert came into their mindes as touching Astrological con-
ecture.

XI. and XII. Doctrine and Institution.

Seeinge further that God vouchsafeth to teache the
wise men in this soyle by a Starre, and not by angels or
men, we shall here woorthely note the wonderfull counsel
and purpose of God, whereby so oft as he determineth to
perswade any vnto hym, he applieth himselfe (such is his
wisdoms and godnesse) to their capacities, to the intent de-
rely they may profite and goe forwarde through
those things wherewith they are mosse chiefly acquaint-
ed.

Wherefore it pleased God to call vnto hym the wise men
of the Gentiles beinge diligent enserchers of naturall cau-
ses, by a signe appering in heauen.

For the Starre was as fytte an instrument for that pur-
pose among those Persians, as the preaching of the worde is
knownen to be a most apt and ordinary instrument amongst
other nations.

But a while after, when the wise men had stepped by to
some what an higher degre in the schoule of Christian doc-
trine, hee instructed them with the wordes of the Prophet
which they heard at Hierusalem.

Last of all, (as beinge further profited) he taught them
also by his angels in a dreame.

Whereupon, therefore we haue to vnderstande what
great prudence and dexterytie is required in them, that
take vpon them to teache, or by reason of their office
ought to teache others.

Certes it is very requisite that they accomodate them-
selues (in all that they may) to the capacite of their hear-
ers, and make also their proofes and reasons of things vsu-
all, familiar and wel knowne.

For so Paule the apostle preachinge of Christ the true God
to the Athenienses taketh occasion of speaking of a thinge
manifest.

manifest to all men, to wit, of the altar dedicate to the vnknowne God: Afterwarde he proceedeth vnto reasons prouing the power and godnesse of GOD, playnly perceyued of all by the onely instinctiō of nature.

And we are come, to worship him.

XIII. and XIII. Doctrine and Institution.

They which see the Starre, that is to say, that haue teachers and guides, of whom they may by the woꝛde bee rightly instructed in the exercises of Godlynesse, in their mindes faith springeth, and withall they are stirred vp to the true worshipping and pure invocation of God and vnto other thinges adioyned herevnto: But they that haue not teachers of the woꝛde, or refuse to heare suche as they haue, doubtlesse it can not be, that they shoulde laye a right the foundations of faith, or otherwise professe therein.

For faith commeth of hearing, and hearinge by the woꝛde Rom. 10.
of God.

Let vs all therefore praye vnto God, that if the truth hath not as yet shined vnto vs, he woulde sende those that might enforme vs, by hearinge of whom we may also receive true faith in Christ.

But if the truth hath now already bene reuealed vnto vs, then that we may rightly vse it and direct the knowledges whiche we haue gotten, to the true invocation of Christ, through a lyuely fayth and sanctimony of lyfe.

XV. Doctrine. The wise men, whilste they professe themselves to bee come to worshippinge Christe, doe not obscurely testify and declare his diuine nature. For it is the Lord that ought to be worshipped. Deut. 6.
Math. 4.

When Herode the Kinge had heard these thinges, he was troubled, and all the citie of Hierusalem with him.

XVI. Correction. Wonderfull is the difference betwixt the

Lib. II.

Of framing of

the Gospell, and men following the worlde and the things that are in it.

As one as by the grace of God the trueth of the gospell wareth cleere, Princes and a great number of people seeke meanes to stop the course thereof. For the diuell without ceassing, moueth by his champions (suche as are described, Actes. 16. 17. 18. 19. 21. 23. &c.) bloody boyles and tragidies, with battels, seditions and tumults, trusting he shal bring to passe by this meanes, that sounde doctrine shall be euill spoken of, suspected and become hatefull, & so by little and little be bitterly explosed and abandoned of al men. And the worlde now adaiies nourisheth euery where an huge beard of Satthans bondslauens, whiche at all times goe about craftely to take away the truth and to hinder the studies of the holy scriptures.

But they labour in vaine, as it is manifest that Herodes also with his conspiratours attempted all thinges in vaine.

The trueth may for a time bee assaulted and hidde, but expugned and utterly abolyshed it can not be.

So also the vngodlye may accomplishe some thing after their owne desyre, but in the meane time the misers and blinde bussardes doe not perceiue that the victorie whiche they haue of the poore ministers of the worlde, wyl turne to their owne destruction.

For suche is this kinde of conflicte, that whosoener haue the upper hande in it, are in deede miserablye vanquished and put to the foyle.

And victorie in this respect is nothyng els then a token of G D S wrath and vengeaunce, whiche bursteth forth eyther vpon the children, nephewes, or vpon the posteritie to come.

XVII. Institution. Whiche of vs soeuer will declare our selues to bee the children of the light, if at any time we perceyue the Starre of trueth to shine any where

where vnto vs, let vs not with wicked Herode and his adherentes be troubled and keepe a sturre, but rather as ioyfull and glad let vs runne to meete it, embrace it with both our armes, and giue thanks vnto God for it.

XVIII. Doctrine. Herode, through ambition, riches, auarice, and ingratitude towards god, was driuen to resist. He feared least a newe kinge rising vp, he should be put from his kingdom. The vnthankfull multitude alwaies prone to the worste, willingly ioyne it selfe to the will of princes, especially in euill matters. It is euident, therefore, that men of haughtie minde, proud, puffed vp, vaine glorious, drunk thorough pleasant fortune, couetous, vnthankfull to god wards, craftie, vnsable, and such as in a moment apply themselves vnto all things thorough a certaine carnal wisdom they haue, do not lightly embrace the Gospell, and do very hardly enter into the kingdom of heauen. As touching which thing, Christ Math. 8. 19. Luc. 8. and the Apostles also els where doe preache.

And when he had gathered all the chiefe priestes and Scribes of the people together, he demaunded, of them where Christ should be borne.

XIX Correction. The vngodly being prouoked with the maiesty of the truth appearinge, seeke diuers and sondrye wayes to oppresse it.

They apoint commissions, they call counsels and sinodes, and pretermittie no iose of those things, which they suppose will bee profitable to the furtheraunce of their mischiefe.

The men of Anathoth got craftelpe about to intrappe Jer. 11. Jeremy.

XX Doctrine. Out of the mischeuous endeouours of men the Loyde oft times dialweth that which is good.

The consultations and mandates of the wicked kinge touching the enserchinge of the truth were the cause that the truth which befoze laye hidde, was out of the monuments

ments of the prophets brought into light.

Except this diligent inquisition had bene made by the kinges commaundement, neither the Persian wise men, neither the Jewes, yea nor yet we at this day shoulde haue so certaine knowledge of the place, wherein Christe was borne.

Beholde after what sort **God** wonderfully prouideth for his church, and how in it men profyte & goe forwarde in the knowledge of thinges spiritual.

There spring by heresies, cruel and barbarous persecutions against the professors of the truth: in the meane season the church standeth steadfast, and is increased, not onely for that it profiteth in the doctrine of faith, but also forasmuch as it becometh more ware and prouident in avoiding or enduring of daungers, & in humilitie, modestie, patience, and other vertues, exerciseth it selfe not without great gayne and aduantage.

Rom. 8.

For so truly it pleaseth **God** to delude the enterprises of the wicked, and to bring to passe, that to the goodly at things turne to the best.

XXI Institution. It is to be obserued in this presente place, that the colloquies and assemblies of learned men touching matters pertaininge to religion and the state of the Church, are oft times payned to a very good ende and purpose.

And albeit there be commonly in such assemblies some hypocrits or other, yet is the truth by them or by the goodly adioyned with them sifted out and brought to light.

The wise men verily declare their opinion of the Starre, the Jewes searche the scriptures, and whilke in this sort as well natural reason, as the word of God are with iudgment and discretion conferred together, a certayne definitive sentence is gathered out of them both.

XXII, & XXIII. Institution, and Correction. Herode asking counsaile of the chiefe priests & scribes, opportunitie

admonisheth vs, that in all matters of doubt we shoulde craue aduice of those men that are perfectly sane in the same.

It is not without cause commonly spoken abroade: Let every man exercise himselfe in þe arte which he knoweth. But now aduises a greate number of men doe euermuche offende in this behalfe.

They presume to giue sentence touching matters of religion, that neuer had any taste in the sacred scriptures, yea, that as well in maners as in opinions are cleane boyde of all godlynesse and pyetie. What good shoulde we hope for at their handes?

And they saide vnto hym: At Bethlem in Iury. For thus it is written by the Prophet: And thou Bethlem in the lande of Iuda, art not the least amonge the princes of Iuda. For out of the shall there come a captaine, that shal gouerne my people Israel.

XXIII. Doctrines, right excellent is the digmisse of the Scriptures, for the scripture alone is vnto vs a certayne and assured rule, faithfully shewing the truth as touching Christ and all thinges necessary to saluation.

Philosophycall proofes flowing out of the riuers of mans reason, are of great weight, and bringe no small light to thinges darke & obscure: But in case they be compared with the scriptures, they ought to giue place as farre vnto them to match with them: Like as truly when the wise men were come to Hierusalem, where the scripture had hir place, & (as ye woulde saye) hir mansion house, the starre whiche they had seene in the East forthwith disappeared and withdrew it selfe.

XXV and XXVI. Doctrine and Institution.

In Micheas the Prophet cap. 5, it is thus reade word for word.

And thou Bethlem Ephrata art little among the thousands of Iuda: out of thee shal he com forth vnto me which shal be the

the gouernour in Isræll, whose outgoinges haue bene from the beginning and from euerlasting.

It appeareth therfore that the Euangelist exprested the prophesie so farre onely as was agreeable to his purpose. Wherbeit in the worpse of the prophet, not onely the humanitie of Christe but also his diuinitie is playnely described and set forth.

And here againe likewise in this place is suggested vnto vs the wonderfull goodnesse of God to be considered, and the holy Scripture most highly commended.

For it pleased God euen immediately at the beginning to open and manifest his purpose, touching the procuringe of the saluation of mankinde by his sonne, and so the intent men should become daylye more certaine and sure of so great and worthy a thing, and their faith by that meanes be nourished and encreased, he vouched safe also to declare long befoze all the whole maner and the very circumstances how euery thing should betide.

Hitherto it pertaineth that the prophet Micheas so long time befoze, shewed as it were with his finger, the place where Christ should be borne.

It is our parte to giue vnto God continuall thanks, and perpetually to praye hym which woulde haue as well the holy fathers as also our faith by that meanes to bee established.

And as for the holy scriptures, in which those promises and prophesies are contained, and is declared how and after what sort they all at the length were accomplished and perfozmed, let vs haue them enermore in high estimation, reuerence them, read and reuolue them without intermission, from the iudgement whereof to swarue but a haire breedeth, as they saye, is to be counted a very wickednesse.

XXVII. Doctrine. By þe wordes of þe Prophet Christ is described to be a Kinge and Royde, but such a Kinge as whose kingdom is not carnall, but in deede spirituall, consisting in the

the hartes of the faithfull, and stretchinge so farre as the limites of the catholike and euerlastinge church doe extend. This church compriseth all the saintes and electe, and is an eternall church, the boundes whereof are contained partly in heauen, and partely in and aboute the whole worlde. This honoure therfore and title of a kinge we finde attributed to Christ, both now at his natiuitie of the Gentile wise men, and againe at the time of his death of y^e president Pilate a Gentile also, albeit not knowinge what he did. But the Iewes both first and laste in such wise employed their diligence, that from them the doctrine of saluation was deriued to the Gentiles. Nowe what manner of kingedome this is, it is of Christ in many places, as in the parables wherein he calleth the church the kingedome of heauen, likewise when he said leasse he shoulde haue bene made a Kinge of the people, againe before Pilate, &c. Playnely and evidently declared.

XXVIII. Redargution. The false and trecherous Iewes doe now impudently interpret these wordes touching the kingedome and p^rincipallitie to concerne Zorobabell, of whom mention is made Esdr. 2. Heggus. 1. &c. And yet besides that they are conuicted by the aithozitie of their owne annicisors, into whose head, duringe the time that Herode reigned and enquired the truth of the matter, no such thinge euer came, it can by no means be vnderstanded of Zorobabell, which is added of the Prophete, namely, that his outgoinges haue bene from the beginninge and from euerlastinge.

This was very well noted of Chrysostom. And thus doe the Iawes relecte the veritie explained vnto them of their doctozs, and dayly deuise absurd and false interpretations of the diuine oracles, in such sorte that nowe it is euident that they are giuen by of god into a reprobate sense, and that as well the scriptures as euery other thinge besides (yet thorough their owne deservinge) is become pernicious vnto them.

XXIX. Institution. But goe to let vs by the example of

the wise men submitte our selues whole vnto Christ our kinge, and acknowledge his incomparable benefites which we may receyue of him, if so be we will helpe in him with our whole harte, and with such fidelitie and diligence as is meete, obeye his commaundementes.

Where as if we beleue and obey him in dede, then are we true Israelites, and citizens registered in the kingdome of heauen. Not all that are of Israhell, are Israelites, but they that are the children of promise.

Rom. 9.

Then Herode; when he had priuily called the wise men, enquired of them diligently, what tyme the Starre appeared, And he sente them to Bethleem, and saide, Goe and search diligently for the younge childe, and when yee haue founde him, bringe me worde againe, that I may come and worshippe him also.

xxx. Correction. The vngodly albeit they haue rightly bene instructed as touching the trueth, yet is their conscience neuer in quiet. They giue no credits to the Scriptures, and therefore they turne themselves to the deuises of mannes wisdom. But as soon as they perceiue themselves to be conuincd as well by the Scripture as by naturall reason, they knowe not in the worlde which way to turne them. Wherefore they conuert themselves to deceits and wiles, and when they are fully bent by their mindes vpon mischief, and in y meane tyme stand in doubt of all thinges, they seme as though they were moued with some fauour and zeale of the truth, but in very deed they imagine nothinge els, then howe to deface and oppresse it. But at the length their malice, one way or other, busseth forth in such wise that the godly may both eschew them and auoide their snares pynfully prepared.

xxxi. Institution. All the godly therefore are admonished to be ware and circumspecte, and to obserue diligently, so far forth as may be, the tokens whereby they may finde out the fraude and impietie of those men, with whom they haue to doe.

Those

Those that goe about to oppresse the trufte, some are
drauntes, some hipperites: of either of them we may be-
holde the image and paterne in Herode alone, and goe
no further. Both of them at the first couloure their de-
uises, yea and faigne themselves to seake with the godly
to promote a sincere worshipping of God, as Herode saith
here that he will worshippinge Christ. But surely those
affections of the minde shine not forth, neither doth that
spirite appeare to be in them, which otherwise is to be
founde in the godly sort: but rather alwayes there are
noted in them either some wordes or deedes, out of which
it is no harde matter to gather their contempte and ha-
tred of pure religion.

Such a one is this, where Herode here not without
disdayne calleth Christ a childe, sayinge: Serch diligent-
ly for the younge childe.

Neither truely can the wicked any otherwise doe, then
extenuate the dignitie of Christ, the worde of God, the
Church, the ministry of the gospell: and one while open-
ly, an other while ouerthwartly, giue some signification
of their malignante minde, especially when they feare
either that it will come to passe, that their enuinites shal
be disclosed and reprobued, or els their credite and commo-
ditie any thinge empyayed.

There is no doubt but that the Iewes, perceiued some such Eld. 4.
signes in them, which after they were brought out of
Babylon into Iury, would haue toynded themselves as in-
habitauntes vnto the Iewes, returned out of captiuitie, in
buildinge of the Temple: Howbeit Zorobabell would not
admit them: and that for god cause.

For albeit they auouched themselves to worshippinge toge-
ther with them one and the same G O D, yet notwith-
standing some after they declared many wayes how cruel &
vniuersal enemies they were of pure & sincere religio.

And loe the Starre which they had seene in the East,
went before them, tyll it came and stooode ouer the place,
where the childe was.

XXXII. and XXXIII. Doctrine, and Institution.

The iudgement of the Scriptures is heard, the common incklinges engrauen in the mindes of all men, like wise naturall causes are considered: and that, to the intente all those thinges (so farre forth as may be) beinge compared amonge themselves, bothe our Faith might be confirmed, and also the knowledge of spirituall thinges, chiefly of the rightousnesse, godnesse, mercy, and power of God, myght growe and encrease, in vs. To which ende and purpose God himselfe oft times is accustomed els where to adioyne esteemes vnto his woorde and doctrine notable woordes and effectes. Let vs not contemne therefore the reasons and naturall causes which doe illustrate and set forth vnto vs the knowledge conteyned in the woorde of God, and wonderfully helpe forwarde our weake vnderstandinge.

XXXIII. Doctrine. There was needs of a Starre, which shoulde shewe not onely the Citie, but also the house, yea and the childe himselfe.

It is very lykely that all thinges there were so vile and abiecte, that no man woulde haue thought Christ the king to be there. Albeit the Scripture be a faithfull wytnes & testifier of the truth, yet, is it needefull for vs to learne many thinges of men, of causes naturall, of signes, and other of the same kinde, which are ordynary and allowed of God, and so be made certaine of many particular thinges necessary to be knowne.

And when they sawe the starre, they reioyced exceedingly with greate ioye.

XXXV. Institution. The doctrine touchinge spiritual matters by which we are directed vnto Christ, & do profite in Christ, we ought to embrace with gladd & ioyfull minde and also to giue thanckes vnto God for the same. Which thinge truely they gladly wil doe that haue any vnderstandinge at all what great vtilitie and profite cometh of sounde doctrine,

And

And entring into the house, they founde the young childe with Mary his Mother, and fell downe and worshipped him, and openinge their treasures, they presented vnto him gistes, Gode, and Frankensence, and Myrhe.

XXXVI. and XXXVII. Doctrine and Institution

Faith tyed on the promises of God is not deceiued, but like as god that promyleth is true, so y^e faith also of the be- lieuer fyndeth at the length the tructh by experience, and percepueth in deede the large frutes of sayth. By sayth the wise men were dyaiben out of farre Countries into Bethlem (for howe shoulde they haue taken vpon them so longe, difficulte, and daungerous a iorney, the way being altogether unknowne vnto them, except they had bene incensed with a wonderfull sayth ?) there then they founde in very deede that which alsoe they belie- ued .

Therefore let vs also, lookinge vpon the promises of god touchinge the benefytes as well of the life present as to come, neuer cast away our faith, but by the example of the faithfull Abraham, beyond hope beleue vnder hope, nothinge doubtinge, but that God will perfoyme his pro- mises, if not for our sake, which verely are unworthy of his benefytes, yet for his owne sake .

xxxviii. Doctrine. The wise men whilst they ho- nour Chyist with that honour which is due to God alone, doe confesse Chyist not onely to be a man but also true and perfecte God.

Which thing they first learned in Persia by reuelation from heauen, afterwarde in Iury by the oracles of the Prophetes.

XXXIX. and XL. Redargucion and Doctrine

Here are conuicted all heretikes as the Ebionites, Ce- rinthians and such like, which contended that Chyist is onely pure man, and not God. But much more grieuously are confuted the Iewes, which when they had heard part- ly of the wise men, partly out of the Scripture, many and most certaine testimonies touchinge Chyist, yet would

¶.iij.

they

They not adioyne them selues to the wise men, to the intent to worshipping him: as neyther they will be perswaded to this daye to worshippinge and acknowledge Christ to be true God. Howe much better had it bene neuer to haue had any knowledge of Christ at all: for undoubtedly looke how much moze manifestly Christ is declared vnto them, so much moze grievously shall they be punished, whiche refuse to belæue in him beinge knowne. But in deed those thinges ought to be fulfilled which God longe befoze by his Prophetes had pronounced touchinge the callinge of the Gentiles to come, and the reiectiō of the Iewes, and of a people to be raysed vp of no people, and of those that were a people in deede, to be abolished.

Esay. 10. 16.
Rom. 9. 10.
11.

Which thinges truly from the time the wise men came to worshipping Christ, began wonderfully to be accomplished and euen to this present day are performed.

It is requisite therefore that the doctrine touchinge the callinge of the Gentiles be noted in this place.

XII. Doctrine. To worshippinge with the bodie prostrate, and to offer gistes, are outwarde signes, to declare the inwarde disposition of the minde.

For GOD hath ordained that in profession of relygion certaine rites and ceremonies shoulde be vsurped in the Church, with which men myght testifie euery waye their godly and obedient minde.

And for this cause woulde God himselfe likewise declare his will towarde men by certaine Sacramentes of him instituted; whereof such are the actions, that lyke as they shewe forth alwayes some signification of the sayth of men to god warde, so also they yeld the like signification of the godd will of God towarde men. And yet is it not lawfull to admit here euery sort of signes, but those only which are founde established by the worde of God. For to goe aboute to reduce againe the superstitious rites of the Gentiles alreedy abolished and abandoned by gods worde, were an heynous offence.

XLII. Doctrine. By the very kinde & manner of their presentes

sentes, the wise men declare, that they make a true and perfect confession of Christ the sonne of God. They offered Golde, as who sayth, acknowledging him to bee their Kinge and Lozde, which should most wisely gouerne and most mightely, defende his spirituall kingedome, that is to say, his Church wherein they themselues were enroled. Kinges and Princes commaunde Golde or Coinage to bee payde vnto them.

Whylest they offer Frankensence, they confesse him to be very God. For in sacrificing or consecrating of things, it was a custome commonly receyued for the most parte amongst all people, to offer Frankensence.

Wherefore Marcellinus the Bishop by castinge thre greynes of Frankensence into the fire, is iudged to haue attributed a kinde of diuinitie to his Idols. The offering of Myrrhe testifieth that Christ is true man, which should dye the death. The people of the East partes, and especially the Iewes, had a custome to season the bodies of the dead with Myrrhe, by the vertue whereof they were kept from putrifaction, as the Philosophies doe auouch.

They therefore that confesse themselues first befoze the congregation to be citizens of the Church of God, and afterwarde that Christ is both true God and true man, doe make (as we thinke) so notable a confession of faith, that nothinge can be further required therein.

XLIII. Institution. We are admonished also by the example of the wise men, as well in our minde as in our bodye to worship Christ, to confesse and acknowledge him to be the head and Lozd ouer his church, and as very man so also to be very god. Whereouer we offer gold or money to Christ, if we deale to our nedy brethren any part of our Math. 23. owne proper substance. God giueth vs richies; & therefore wil he be honozed wth our ritches but the is he honozed w^h we giue to his mēbers. We offer Myrrhe, w^h we take diligent hēde, least the corruption of sins do defile either our selues or others. We offer Frankensence of a most swēt Caunore, when our god deedes to the glozy of God

Rom, 12.

and edifyinge of our neighbour doe shyne forth and become apparante to all men. Finally, we braxe forth of our treasures giftes gratefull to God, if, as the Apostle monisheth and beseceth, We wake our bodyes a quicke sacrifice, holy, and acceptable vnto God, which is our reasonable seruice, & not fashion our selues after the shape of this world.

XLIIII. Correction. What punishmentes are not they worthy off, which hauing abundantly wherewith (after the example of the wise men) to honour & worship Christ the sonne of God, doe yet nothinge at all: they giue not to the poore, they make no confession of Christ, so be short, thou canst finde nothinge in them whereby thou maiest know them to be Christians. And although such appeare outwardly to be sober and modest, yet are they no better then the good and modest Gentiles. For no man is ignorant, that of a Christian man farre other duties and other wise dons are required, then of a Gentile.

And after they were warned of God in a dreame, that they should not goe againe to Herode, they returned into theyr owne country an other way.

xlv. Doctrine. The prouidence of God is euer bent to the moderating and aduancing of humaine affayres. For, that Christ new boyn might be kept from daunger, & the wise men might returne home safe & sound, & the rage of wicked Herode might be bzydeled & stayd, God accordyng to his vnsearchable wisdom provided fyt & conuenient meanes. Who would haue thought y by this meanes the Innocents should haue bene saued, & the tiraunt repressed? But truly God is no moze destitute of his purpose, then he ceaseth to take care for vs: which in dede is so great and wonderfull, y euen whilest we be a sleepe, he suggesteth vnto vs y which is needefull to be done. So far forth also doe the godly oft times euen in their sleepe profit moze in good thinges, then the wicked continually wakinge profit in euill.

xlvi Redargution. Why do y vngodly wax proude, boasting

of their owne strength: why threaten they to do al things as they lust: why doe they not rather obserue, how easely and quickly all their deuises are ouertholwen: as for example whatsoeuer Herode went about is subuerted onely by a dreame.

XLVII. Consolation. Let the godly consider these thinges diligently, and beleue that God will neuer faile them. For he will destroy both his and their enemies, when and by what meanes we least suppose: If so betwixt repose our hope and confidence in him, hee will bringe to passe vndoubtedly whatsoeuer he shall iudge to be expedient for our saluation.

XLVIII. Doctrine. By this place it is manifest, that oft times dreames are sent of God, and that men when they dreame are taught of God, & warned of most weightie matters.

A little after the Euangelist declareth that Iosephe likewise was by an Angell admonished in his sleape to flie into Aegypt: and againe how after certaine yeares expired he was commaunded by like meanes to returne into Iury. Many examples are extant as wel in so olde as new testament. And mark in the meane time, how diuers and sondry waies God openeth his will to men.

XLIX. Institution. The faith and obedience of the wise men is commended, whichs did not vnwillingly obey the monition giuen in their sleape. There might easely haue risen in their mindes new doubts and scruples, & they mought peraduenture haue thought thus: If this, whom we haue worshipped, were God, he would be nothing afrayde of Herode, neither should we be forbidden to returne to Herode. But they in no wise troubled themselves with any such curious inquisition, yea bitterly excluding al such cogitations, they accomplished with cheerful minde & which they were commaunded. Let vs therefore also enure our selues without backsliding to obey the voyce of god, which we oft times heare, if not in dreames, yet certes in the holy Scripture, in the vniuersall en-
gine

gine of this worlde, in our understanding and perfect reason, in those things that teach vs publiquely in the church, and that priuately prouoke vs to the things that are god and iust, finally, in the notable deedes and examples of holy men, for by these and such like meanes God at all times talketh with vs, and prouoketh vs, to obedience, and all kinde of vertues.

L. Institution. What other thing that we suppose the godly wise men to doe after they were returned into Persia, then all the dayes of their life with great gladnes and fauour to haue preached vnto their nation this Iesus whō first they had learned by secrete reuelation, and by the starre, afterward by the Scriptures, and had beleued and worshipped him both as very God the sonne of his heauenly father, and also as very man the sauour and redeemer of mankind?

In lyke maner, therfore, if there be any of vs, whiche are before the residue of our brethren, lightned and aduanced of God to an higher knowledge of spirituall things, let vs not suffer our selues by any meanes to be letted, but that we may preach Christ sincerely, faithfully enforme al others, confirme and strengthen those that haue any whit profyted, and lastly direct all our thoughts, wordes, and deedes to celebrate the glory of **CHRIST**, and procure the profyt and vtilitie of our brethren.

Now if according to the maner of the time presente, and according to the state of the Church, it seemeth good to selecte a few places amongst so many, then chiefly shal be vrged with great fruite, those that excite men to make confession of Christ both true God and true man. Such places are 4. 6. 7. 13. 16. 17. 41. 42. 43.

In these if a man stande somewhat longe, and spende the principall parte of his sermon, he shal very much profyt his hearers, especially the slow and duller sort.

Amonge the people giuen to the superstitious obseruation of celestial motions, of dayes, of howres, or to diuinations,

ons,

one, the 9. and 10. place shal prudently be discussed: wher-
vnto it becometh those thinges to be applyed whiche are
iudged confozmable to the same argument, accordyng as
thou shalt deeme it pofytable to the capacities of the hear-
ers. For so doth Chrysostom also vpon this place refer in
many wordes in ditiuall Astrologie. If it be expedient to
inueigh with sharpe speaking against the enemies of the
euangelicall veritie, the 14. 15. 16. 17. 18. 28. 29. 30. 31. places,
will minister large and sufficient matter ynough. Finally
where the people neglectinge Gods waye and diuine af-
faires is to be stirred vp and awaked from their slouth-
fuggishnesse, and to be induced to the hearing and loue of
Gods word, it shall be conuenient to sticke somewhat the
longer in the enarration of the places, 3. 5. 8. 9. 11. 12. 13. 14.
16. 17. 19. 20. 21. 22. 23. 24. 30.

Thus muche to haue admonished is sufficient.

Where followeth an other example out
of Luke. 2.

And his father and mother marueiled at those thinges, Exampic. III.
which were spoken of hym. And Simeon blessed them,
and saide vnto Mary his mother: Beholde, this childe is set
to be the sal and vprising againe of many in Israel, and for
a signe whiche is spoken against. And moreover the sword
shall pearce thy soule, that the thoughtes of many hartes
may be opened. And there was a prophetisse one An-
na the daughter of Phanuel, of the tribe of Aser, whiche
was of a great age, and had liued with an husbnde seauen
yeares from hir virginitee. And she had bene a widowe
about fower score and fower yeares: whiche departed not
from the temple, but serued God with fastinges and pray-
ers night and day.

And she came forth that same hower, and praysted the
Lorde, and spake of him, to al them that looked for redemp-
tion in Israel. And when they had perfourmed all thinges
according to the law of the Lord, they returned into Gali-
le, to their owne citie Nazareth.

And

And the childe grewe and waxed stronge in spirite, and was filled with wisdom, and the grace of God was vpon him.

Division.

State.

Kinde.

I. Confession.

This narration conteineth a double confession of Iesus Christ, namely that he is the true Messias promised to the fathers, and true God (for this is the state and summe of this present reading): the one made by Simeon, & other by Anna the prophetesse, two persons of great estimation, and of notable sanctimony of life. What soeuer therefore is here rehearsed pertaineth to the kinde didascalick.

And his father & mother merueiled at these things, which were spoken of him.

These words are thus added to the sermon & thanks giving of Simeon going next immediatly before: we ought in the meane time to obserue here diligently, what things conduce to the common places of christian doctrine. These are such as follow

I. Doctrine. The foundation wherupon our faith in christ doth stay, are the revelations sent of God to the godly, or the church. For by this meanes were taught & entrusted the shepherds, Simeon, Anna, Zacharias, Elizabeth & many other more named with holy spirit, which all confessed & testified that Iesus is the promised Messias, & saviour of our soules. Therefore albeit many other reasons do concur which may more fully induce vs to beleue in Christ, yet ought these testimonies to be of great weight & importance to vs, & to stir up faith in vs. For which cause also it is euident, that they were registred amonge the sacred scriptures.

II. Institution. It becometh vs highly to esteeme of the holy scriptures, whiche containe those notable testimonies of Christ our saviour, & out of the to seeke the ground & confirmation of our faith. And moreover we must diligently enserch, heare, obserue, & reuolue the witnesses of all famous men touching Christ and the vniuersal doctrine of religion, whether the same be newely reuealed by the holy Ghost, or taken out of the scriptures. For by this meanes Faith hath euen from the beginning bene planted

In the church, and yet still groweth and is nourished, lyke as in deede there haue bene, bee, and will bee some at all times which are not asfayde to beare witnesse of. Christ, euen when the hazarde of their life is set befoze their eyes. For whiche cause they are called Act. 1. and els where, Confessors and Martirs., that is to saye witnesses. Therfoze with their testimonies also oft times reuoked into memory, we ought to strengthen and fortify our faith.

III. Redargution. Forasmuch as both here in this place and also els where Ioseph is called the father of Christ, a great sort gathered that Christ was bozne of the seede of Ioseph and that Mary remayned not an vndefyled virgin. But they are conuincid by those thinges which we reade Luke. 1 : When the angell had declared vnto Mary, that she should beare a childe : How can this thing be so, saith she, seing I knowe not a man : The angell answered forthwith :

The holy Ghost shall come vppon thee, and the power of the highest shall ouershadowe thee. And therefore the holy one that shall bee borne, shall be called the sonne of God.

And Simeon blessed them.

III. and V. Institution and Correction. It is our duty in lyke maner to wish well and congratulate with those whom God voucheth safe to adorne with his spirituall benefites, yea and we ought also to giue thanks and sing prayes vnto God for them.

The angell Gabriel and Elizabeth called the virgin Mary, in semblable wise, blessed and happy aboue al women. But those y do not reioyce in other mens gifts and graces, especially spirituall, but enny and disdain them, declare themselves sufficiently not to be Christes disciples, neither to acknowledge the benefites of God in his saints. Wherefoze as of enny and hatred, so also deserue they to be accused of ingratitude.

And sayde vnto Marye his Mother : Beholde this childe

child is Peter had the situation of his charge of ministry in Israel, & for a signe that is spoken against the Jews as **VI. Do** Simeon calleth to minde the oracles of the Prophets as touching Christ, and chiefly that of **Esay: 28:** The worde of the Lorde shall bee to them an offence, that they may godder and fall backward and be broken in pieces. And after a few words: Beholde, I lay in Sion a stone, an approued stone, a corner stone, a precious stone, a sure foundation: he that beleueth, let him not be to haltye.

Which place Peter also **Act: 4.** likewise in his first Epistle cap. 2. interpreteth after the minde of Simeon, saying: Christe is a stone sette to be an offence and ruine of them that will not beleue, and to be an vprising againe of the beleueers.

To the same effect also speaketh **Saint Paule Rom. 9.** who againe **2. Cor. 2.** doubteth not to pronounce the herie gospel to be a sweet smell vnto God, to those verily that are saued, the sauour of life vnto life: But to them that perish, the sauour of death vnto death.

Where vpon it followeth that whether men be saued or damned it dependeth chiefly of Christ. For they that beleeue in him obtaine saluation, but those that wil not beleeue are damned: like as Christ himselfe also deserveth **Marc. 16.** Who then perceiveth not the most ample dignitie of Christ to be here celebrated and set forth further more, as those y are saued ought to ascribe the benefyt of their saluation onely to God and to his godnesse, seeinge namely they receiue also the very power of beleeuing freely of God (for faith is the gifte of God): euen so those that perish, perish onelye through their owne default: whilost they refuse to beleeue and to receiue the benefyt offered.

Which thing the Apostle **Rom. 9.** out of the same prophet **Esay** objecteth to the unbelouing Iewes. All the day long, saith he, haue I stretched out my handes, to a people that

Ephel. 2.

beleueth not, and that speaketh against me: Therefore not unto God, but to our owne malice and wickednesse ought our damnation to be imputed.

VII. Redargution. Like as Christe by him selfe and simply is the cause of the risinge vp of many, and not the cause of ruine or falling but accidentally or by occasion: So the Gospell also by it selfe is the power of God to saluation to euery one that beleueth: but if debate, sedition, or any publique calamities doe arise, that commeth to passe onely by occasion, whiche vngodlye men, hypocrites, concupisus misers, tirauntes and such lyke doe seeke and procure.

For as soon as they perceiue that, by the Gospell their incredulitie, and corrupte maners are reprobued, and drawne to the tribunall seate of God, and there condemned, they leaue no stone vnturned, to the intent they may oppresse it and utterly extinguisht it.

Let therefore those maliparts and subtill deceptours holde their tongues, which in these dayes falslye slander the Gospell and mosse cruelllye molest all good men with false accusations, as though Christe were the ruine and fall of a great number by hymselfe, as though the Gospell dyd nothinge els then destroye and marre all, and lastely as though the godly teachers were the authours of dissentione, sedges, seditions, tumults, &c.

When as in verie peede they wishe well euen from the botome of their harte to all sortes of men, and labour by all meanes to erecte, edifie, saue, and traine all men to a better life in C H R I S T I E I E S U.

But what doest thou: Suche complayntes of the vngodlye haue beene hearde euen from the firste beginninge, as in the time of Elias, Ieremye, and Micheas the Prophetes, in the time of the Apostles, and in all ages hereafter shall the eares of menne be troubled and disquieted with such slanderous voyces.

But

But how these are to be resisted and their mouths to be stopped, every man may learne out of Tertulian cap. 4. 41. of his Apologeticus, out of Cyprian against Demetrianus, Augustines booke of the Citie of God, and the hystory of Orosius.

VIII. Institution. Let vs pray continually vnto god our beauefully father, that he will not leaue vs at any time into temptation, nor suffer vs to stumble at the offences, which, of the humilitie of Christ, or of the doctrine of the Gospell, or of the conduct of the ministers, or of some other lyke cause, may seeme to arise. Where if by reason of our infirmities, or also by the iust iudgement of God for our sinnes, it chaunceth vs at length to fall: then that he woulde by his mercy and for the glory of his name, erect and lyft vs vp againe.

IX. and X. Doctrine and Institution. That Christe was an offence to a great number of the Iewishe nation, the Apostle Rom. 9. 10. 11. plainly sheweth, where he disputeth of the reprobation of the Iewes, calling of the Gentiles. Againe, 1. Corinth. 1. We preache Christ crucified to the Iewes an offence, and to the Gentiles foolishnesse.

AA. 13.

Paule also and Barnabas to the Iewes, To you first, say they, it behoued the word of God to be spoken, but forasmuch as ye repell it, and iudge your selues vnworthy of eternall lyfe, beholde we are turned to the Gentiles. Likewise Peter in the seconde chapter of his first epistle, doth not obscurely reason of this matter.

Wherefore all men are admonished, and especiallye those whom God hath vouchsafed to illustrate, more then other, with the knowledge of his sincere doctrine, to ponder deeply with themselves, what manner of example is in the Iewish nation set forth vnto all that are gathered into the church of God.

That people was peculiarly well beloued of God, and of them alone God gathered to hymselfe an holie Church: but yet for their ingratitude they were re-
text ed.

They

They therefore that now stande in faith, let them not be proude thereof, knowinge y^e theire ruine is at all times likewise to be feared. Certaine it is, that if we which haue long since receyued the light of the gospell, doe not procede to bringe forth frutes worthy of the gospell otherwise then hitherto we haue done, God will sooner then we be aware take his kingdome away from vs, and giue it to a nation that will bringe forth worthy frutes in deede.

When will ye awake, O ye stubborne and stiffnecked people oppressed with continuall slepe?

XI. and XII. Institution and Consolation. With what force and power all wicked hypocrites, false teachers, heretiques and tyrantes haue to this presente day withstood our saviour and redeemer Christe, from the time that he was first manifested in the flesh, may partly out of the Euangelicall history, Actes and writings of the Apostles, partly out of the Ecclesiasticall histories, inough and so much appere.

And surely in Christ, which is in many things set forth to vs for an example, shineth a type or figure of y^e christian lyfe and euen of the whole Church.

Wherefore seeinge Christ himselfe hath alwayes suffered contradictions and contemntes, it is not to be meruayled at, if the godly also be oftentimes and in many things spoken againste.

For contradiction or persecution we may knowe to be as a sure token, whereby the true Church of Christ is discerned from the synagoge of Satan.

For so it is prouded, that, as many as will liue godly in Christe Iesu, muste suffer persecution. And as hee that was borne after the flesh, persecuted him that was borne after the spirite: euen so is it now.

And our Lorde Christe himselfe vnto his disciples, If yee were of the worlde, saith he, the worlde woulde love his owne. If they haue persecuted mee, they will also persecute yon,

2. Timoth 3.
Galat. 4.

P. l.

But

But let vs be of a good courage, and comfort our selves in aduersitye by the example of Chyriste goinge before vs.

Rom. 8.

Tell knowe well enoughe that seruantes can not be in better place, then their lord is in: where soe let vs patiently susteyne the lot that God hath appointed vs in the confession of the Gospel, nothing doubting, But that if we suffer and be humbled heere with Christ, we shall also with him be exalted and haue the fruite of eternal glory.

And moreouer the sworde shall pearce the soule that the thoughts of many hartes may be opened.

XIII. Doctrine. The blessed Virgin. hir selfe suffered no doubt exceeding much griefe and anguise for Chyristes cause. For what hart had she, (may we thinke) say not when for feare of Herode she was driuen to fflye into Aegypte, and there liue longe time in exile, nor whā afterwarde beinge losse by the way she sought hir sonne very carefully in euery company, but when she sawe him hanging on the crosse, and distressed with all kinde of calamities? There is no doubt but that she was then vehemently troubled, and had almost thought, that he was not the true Messias whom afore she beleued, & of whom she had conceiued a most certaine hope.

Such an offence therof as at least such inward heauynesse, is noted by the Metonymy of a sworde byringinge soe we with it.

Howbeit heere we may learne, that no man is so perfect, but that woe and then he suffereth some offence (baynquished by the inlymytie of the flesh) by reason of Chyrist or the Gospel.

Psal. 73.

For euen the Saintes also doe oftentimes complaine, that their feete are well ne caused to slide: whiles they behold the goodly here on earth to be afflicted and the wicked to flourish in prosperitie.

Corinth. 10.

But so it is, God helpeth his chosen in due tyme, and by stretchinge forth, as it were, his hande, lifteth them vp, whom he perceyue to be in daunger.

Temp.

Temptations are not perpetuall, neither doth God suffer any to be tempted, with them above their strength.

XIII. Institution. Let vs acknowledge therefore our owne weaknes, and if at any time it chanceth vs, to waiver and fayle either in doctrine or deedes, let vs remember that we are not better then the residue of the Saightes, and with all let vs require and exerce at Gods hande, that he woulde confirme vs in the truth.

XV. Doctrine. Wiue or byrthing, as they happen for Christs cause, are not light or hidden, such as may be apprehended onely by thoughts, but very graue, sharpe, vehement, and such as are apparant and open, so that all men haue power to iudge of them.

For all maner of offences doe first springe in the harte, where the thoughts doe accuse or also excuse one another, and as ye would saye, strine and confute amonge themselves, notwithstanding a litle while after they bzeake forth into wordes or else into manifest deedes.

So lurked the offence of **C H R I S T** some whiles in the hart of Peter, whylest he priuily thought: That Christ, whom the Iewes so spitefully entreated, was in no wise the true Messias.

But in short space after his thoughtes were disclosed, when he openly revolted from Christ, yea and flatly denyed that euer he knewe him.

Wherefore, holwe Christ was to him an occasion of ruine or fallinge, euery manne myght then saile iudge.

Contrarywise, they that beleeue, doe fyrt in their harte beleeue vnto rightuousnesse, and after ward with their mouth make confession to saluation.

Which whylest they doe, all men maye iudge, holwe **C H R I S T** is to them a resurrection or byrthinge againe.

XVI. Institution. Being therfore the case standeth thus,
P. II.
that

that euery offence is first conceived in the hart, and after commeth abroade into light: It becometh vs truly to pray: vnfeignedly to God, that he would vouchsafe so to purge and fortify our hartes with his spirite, that no offences take any roote in them.

¶ If at any time we beginne to wauer and doubt as touching the bignity of Christ, or excellency of the Gospell, then that he would by his holy spirite and word strengthen vs, before such cogitations come to light, whereby extreme distraction should of necessity folowe.

II. Confessio
of Christ.

And there was one Anna a prophetisse the daughter of Phanuell of the tribe of Aser: she was of a great age, and had liued with an husband seuen yeres from hir virginite. And she had bene a widowe about fower score and fower yeres, which departed not from the temple, but serued god with fastinges and prayers night and daye.

XVII. Doctrine. In this seconde parte touchinge the confession of Anna, whers many thinges are rehearsed attributed to hir person, as the name of Anne, the gifte wherewith she was adorne, prophesie, hir parentes, tribe, age, hir former state of life, hir widowehood, place, she departed not out of the temple, hir exercise or maners, she serued God with fastinges and prayers night and daye: these thinges, I say, thus attributed vnto hir, wee shall perceyue to be heaped together to the amplifyinge and augmentinge of hir dignitie, by reason whereof the authozitie of hir testimonye or confession which she made of Christ, is of necessitie also illustrated and increased.

Whereupon wee haue to consider that there is no estate or degre of men, which God refuseth but that euen to all, so they imbrace righteousness and pietie, the holy ghost is giuen and the trueth revealed.

Beholde, I beseech you, what great diuersitye there is, of those that confesse and celebrate CHRIST as sone as he is bozne.

Some

Some are angels, some are humaine creatures, and of them both men and women, some are simple and rude shepherdes, and the same Iewes and neighboures bozne, some are learned some vnlearned, some are pagan wyse men and straungers, some are married folke, as Zacharias and Elizabeth, some single as Anna the widow &c. For certes he that was sent to procure the saluation of all men, is woorthily made manifeste to all sortes of men, and of the same honozed and praised.

XVIII. Institution. Let euery man haue a diligent consideration of his owne callinge, and be altogether in this, that he maye please the Lorde in that state whereunto he is called.

1. Corinth. 7.
Coloss. 3.

For in eche kinde of life we may serue and please GOD, least any man should chynck y he might iustly pretende any excuse. Albeit it can not be dissembled but that sometime in one kinde of life more oportunitie doe happē to y furtheraunce of pure innocation, and to the accomplishment of such like dueties of pietie, then in an other, which thinge both here in this place, and also 1. Corinthians, 7. touchinge single life, we see to be signified.

XIX. Institution. Amongests other exercises of godlynes here is commended vnto vs the continuall innocation of gods name, and fastinge, whereof that noystrerth sayth, thys humyltye and mortyfication of the fleshe.

Neither shalt thou thincke it sufficient in case, thou exercysest thy selfe in these kynde of Godly actions, whylest common prayers or publick fastinge is appointed, but rather thou shalt inueuoure thy selfe to this, that of thine owne accorde, without the appointment or commendement of any man, thou maist cherishe these exercises, as it is euident the widowe Anna did. God is moste cherly delighted with a free hartes, cheeryly, and liberall worship.

But generally by name these exercises are to bee commended.

mended to *Widowes*, unto whom, is sette forth and depaynted in Anna the Prophetess, an absolute image and patern of life rightly to be framed. Whereunto may be added that which is reade as touching *Widowes*.

1. Timoth. 5.

And she came forth the that same hower, and prayfed the lorde, and spake of hym, to all that looked for redemption in Israel.

XX, and XXI. Doctrine and Institution. This thing may all men woorthily iudge to be euen miraculous, that so many men and women of diuers degrees and calling hauing no talke or communition together before and without making any conspiracie, should pronouce one and the same sentence of Christ, namely that he is both true God and true man, the Messias, that was promised to the fathers.

And certes this consent and agreement of this doctrine and confession of Christ, ought greatly to confirme and establish our sayth.

Neither let vs doubt to adioyne our selues unto that Church, in which is heard a perpetuall consent both in the doctrine and confession of Christ.

For this confession is as it were a marke and token whereby the true Church is adioyned, and sequestred from the false.

They that consent and agree not with the catholike Church of God, which euen from the beginninge of the world hath alwayes confessed and preached Christe to be the true Messias, which should bryake the Serpentes head, doe exclude themselves from the Church of Christ, and departinge awaye, become the authors of newe sectes.

And surely without the Church which standeth vpon a perpetuall consent of doctrine, no man can any more obteyne saluation, then without the arke of Noe any could be saued from drowninge, the flood conuering and swallowinge by all thinges.

Wherefore

Therefore nothinge is more amiable then the concord and vnitie of the Church, seing where the same is by the temeritie and mallice of wicked men once broken and dissolved, it can by no Councells, Synodes, Colloquies or assemblies be amended and redressed, except the holy Ghost doe after a certaine priuie and wonderfull manner conciliate the myndes of those that be at variance.

XXII and XXIII. Doctrine and Institution.

Confession as touchinge Christe ought not to be done in huddor muddor, but openly and before all the Congregation. Let our newe followers of Nicodemus goe packe them hence, which are of opinion that they doe abundantly satisfie the duties of Christians; when as they whisper in the eares of two or thre that they profess the trueth of Christ.

But that is not sufficient: for it is required that thou make also confession before all men, whensoever the opportunity of confessing shall offer it selfe to the glory of God and edifyinge of our neighbour.

And this opportunity is not to be omitted, but rather diligently to be sought for: For as Anna was inflamed with incredible seruency of sayth, which durst so promptly and freely confesse Christ openly in the very temple: Euen so we also, if at least there remayne any sparke of sincere sayth in vs, ought no lesse wyllingly and vnbashfully to confesse Christ as occasion shall serue, and be ready to render an account of our sayth to euery one that will require the same.

XXIII. Doctrine. The Euangeliste doth not obscurely signifie, that Anna witnessed by hir confession that the redemption and deliuerance of mankind, which was brought into the power and seruitude of sinne and death, ought to be accomplished onely by Christ, which the Lawe and Prophetes had euery where declared.

XXV. and XXVI. Doctrine and Consolation.

The expectation and loking for redemption is a notable token of the true Church. For in the Church alone remaineth the vndoubted hope as touchinge redemption and saluation, and the godly sorte onely donne with an vnshaken faith loke for saluation by and for Christ.

For which cause the church is thought to be armed with such a Faith touchinge Christ our sauour, that the gates of hell can not preuaile against it.

Wherefore with this hope of redemption to be had in the Church let the godly comforte them selues in all dangers and temptations.

With this hope let the weaker sorte be armed as ofte as they shall enter into any spirituall conflicts.

And thou whosoever thou arte, take heede in any wise, that thou be alwaies in the number of them, that looke for redemption of Christ.

Which if thou dost care for in deede, thou shalt no doubt see euery where great peace and consolation.

And when they had performed all things according to the lawe of the lord, they returned into Galile, to their owne citie Nazareth.

XXVII, and XXVIII. Doctrine and Institution.

Num. 8.

By the law of God it was commaunded, that euery first borne should be brought and consecrated to the Lord. Gods lawe hath nothinge vaine or superfluous in it, but what soeuer God commaundeth, is grounded vpon iust and weightie causes.

Wherefore God saith well that al the first borne in Israel was due vnto him, from that time wherein he strake all the first borne in the lande of Aegypt. But nowe all euen as manye as professe Christes religion ought to be brought forth and consecrated to God, so much as all the glory and benediction of that auncient people is conuighed by Christe to the beleuinge Gentiles, as Peter in his first Epistle Cap. 2. apparauntly teacheth:

You

You, saith he, are a chosen Kinde, a Kinglye priesthod, an holy nation.

We are admonished therefore that we should with al studie and diligence endeavour our selues to obserue the law of God.

If Christ the author and lord of the law, did humbly submit himself to the law, what excuse shal we make, when by we should not obey the law? It remaineth therefore that we consecrate our selues wholly vnto God, not onely in our younge and tender age, but also all our lyfe longe.

The ceremonies and oblations of Moyses are verilye in our dayes abolyshed, neither is it required of vs that we shoulde offer for our chyldren Turtle doves or younge pigeons:

Nevertheless it is our part and dutye in case we haue any chyldren bozne vnto vs, first to acknowledge them to be giuen by the onely goodnesse of God, and that we owe vnto hym vnspcakable thanks for so great a benefite. Afterward we shall consecrate them vnto the Lorde, if so farre forth as lyeth in vs, we bring them vp in the feare of God, and in the simplicitie of doves, in modesty and innocencye, and so instruct them throughout all their life, as that for their sanctimony and vertues the name of God may be glorified on earth.

This is one manner of consecratinge chyldren to the Lorde, set forth vnto all christians: Ye fathers bringe vp your children in the nourtour and correction of the Lorde. Ephes. 6
For the whole institution and chastisement ought to be directed to the glory of the Lorde.

And the childe grew, and waxed stronge in spirite, and was fylled with wisdom, and the grace of God was vpon hym.

XXIX. Doctrine. All thinges truly in Christe are very excellent and singular, and that by reason of his diuine nature ioyned to his humayne.

Notwithstanding we may iudge also in generall of all chyldren

childzen; especially those that are bozne of faithfull parents, that the holy Ghost vouchsafeth likewise to streng- then them, which in deede is the most ample benefytte of God toward vs. For this cause Christ not in one place greatly commendeth little childzen.

Math. 18.

Luc. 12.

Except ye turne and become as young children, ye shal not enter into the kingdom of heauen. Suffer little children to come vnto me & forbid them not, for of such is the king- dom of God, &c.

XXX. Redargution. Who therefore is of so mischea- uous a minde, to cry out y^e young childzen, which Christe so muche commendeth can not be partakers of spirituall benefyts: and so restraine them from baptisme and all sa- cred rites: God voucheth safe to sanctifie some euen in their mothers wombe, whiche is reported of Ieremy and Iohn the Baptist, in the scriptures, some he sanctified est- somes in their childhood, as Samson and others: why doste thou the enoie such, and wilt not suffer them to be conse- crated to the Lord?

Iere. 1.

Luc. 1.

xxxi. Institution. How much better that we doe, if we entirely loue young childzen being so deere vnto god, and deuoutly reuerence them as the electe organs of God: as- gaine if we pray to our heauenly father, that hee woulde enforme their harts with his holy spirite, and direct them to learne and imbrace true pietie and godlynes?

Proverb. 1.

For the feare of the Lorde is the beginninge of wise- dome.

Let childzen therefore be nourished and taught in the ele- ments of sounde doctrine. Where the foundations shall in this wise be layde, the lord will add happy successe and proceedinges in the rest.

hee will fill them with wiselome, and the grace of God shall bee vpon them, as it shall seme good vnto the Lorde, in whom alone it lieth to prescribe the meane. Happy are those childzen of whom it may in some sorte be iudged that God doth illustrate them with the light of his grace.

xxxii. Correction. Albeit it chiefly dependeth of the goodnesse of God, that children are made strong in spirite, filled with wisdom, and by the speciall grace of God prospered in all their proceedings, yet that a great helpe and furtheraunce hereunto remaineth also in the parentes, no man is ignorant.

The first education of children euen alone for the most parte is the cause, that we haue either good or ill citicens. For looke what impes we bringe vp, such men in a manner doth the common wealth receiue of vs afterward.

Beware how thou thinkest them to proue good when, whom beinge boyes, thou seest to be of rude and dissolute maners.

What great infection of euills children take of their parents, and what mischecious examples they mark oftentimes at this age in their gouerners and masters, no man can with young expresse or declare.

There is no doubt, but that this inordinate education of children, which now a dayes we may euery wher behold, doth portende some bloody happes, and great calamities verie shortly to ensue.

But let vs praye vnto God that hee will guide vs all with his grace, and turne away in time the mischiefes hanginge ouer our heades.

Now, if consideration be had of the time present, then with good right shall be handeled before the Church the 1. and 2. places, which are as touching the certainty of the christi- an faith, also the 20. 21. 22. 23. of the agreement in doctrine and confession of the same before the Church of God.

It is certaine, that these places beinge either severally at large or toynthly amonge themselves (for so much as if thou lookest vpon the matter, they are of allpaine together) clearely expayned, will ingender no litle fruite in the myndes of the hearers; and will bringe to passe that a grente number shall courageously embrace the **C O N F E S S I O N**, and with all safe by all meanes

Of the places aforegoing, which, and vvhhen moste chiefly to be handled,

meanes possible to promote and aduance the same.
 Persecouer, for those that in these dayes doe stander and
 barme against the labours of goodly teachers, and that
 forge and contriue no selue thinges whereby they maye
 bring as well the Gospell it selfe as also the interpreters
 therof into hatred and hasard, it shall bee for the behoofe
 of the church, if the 6. and 7. places, against them to whom
 Christe is an offence, bee more largely and amplye de-
 clared.

Where if it lyke the rather to erect and comfort those
 that now in many pzovinces are most cruelly oppressed
 for the confession of the trueth, thou shalt oportunely en-
 treat of the 9. 10. 11. 12. 20. 21. places.

But in case any be disposed to frame such a Sermon,
 whereby all sortes of men may be admonished and moued
 vnto pyetie and sanctimony of lyfe, very fyt for this pur-
 pose will be the 17. 18. 19. places more copiously dis-
 cussed.

But who knoweth not what detestable demeanour
 and corruption of manners is now euery where to be sene
 in children: agayne what great negligence there is as
 well of parents as of Scholemasters in the good bring-
 ing vp of Children?

Wherefore he should best provide for the vtilitie of ma-
 ny, that shall determine with himselfe to say somewhat
 long in those thinges, that are briefly touched in the 29.
 30. 31. 32. places.

What neede many words? Out of the places better
 to declared, thou shalt chuse now these now those to bee
 more at large discoursed and illustrated, which thou shalt
 deeme most convenient for the state of the Church, the
 time, places, and persons.

We haue exhibited three examples of the kinde
 discasallie deriued out of hystorycall narrations, and
 howe it behooueth to excepte and digesse common
 places out of euery member thereof. I suppose, it is
 of

of vs sufficiently declared :

Now reason requireth that we adde also an example of the other forme, in which namely no continuation is knit together but some doctrine is simply expressed, and the same also with certaine argumentes and reasons confirmed. Things to be obserued in the examples of the other forme.

It is diligently to be prouided and foresene in this forme, that the scope and certaine meaning or doctrine of that part or parcell, which is taken out of the holy Scripture to be declared to the people, be before all things thoroughly knowne and perceiued. And that alwaies for the most part is expressly to be founde either in the beginning or els in the ende of the reading.

Iohn Baptiste seeing Iesus comminge vnto him, had in dede a very bycise, but yet a graue and and high Sermon as touching Christ, wherof he himselte maketh this the ende, saying :

I haue seene and testified, that this is the sonne of God.

It is plaine therefore that all that Sermon of Iohn Iohn. i tendeth to this ende: that he might declare, Christ to bee God the sonne of God.

In the epistle to the Hebrues, it is learnedly declared, that Christ is both God the sonne of God, and also man, and that two natures doe consist in one person. Wherfore in the very entree of the Epistle it is clarely sayde:

That God the father, as he spake in times paste to our forefathers which beleeued, by his Prophets, so in these later daies hee hath spoken by his sonne verye God and verye man,

And y this scope or state ought alwaies first to be found out, before it be pronounced as touching the kinde of the Sermon, it is about rehearsed.

Secondly, in the examples of this forme many and diuers arguments are founde for the most part orderly disposed, and applyed to confirme one and the same state or article of doctrine. Whose it behoueth alwaies so to be taken and expounded as that they may be vnderstande to tend

tende directly to the selfe same state.

For it is necessary that all thinges be directed to one and the same scope, which the Scripture it selfe pproposeth.

III Further, herof it foloweth thirdly, that in examining of euery argument, many and diuers places ought not rathelye to be drawne oute of the partes or members of them, and that least suche plentye and diuersitie might withdraw the mindes from the chiefe and principal state or scope of the matter.

IIII Lastly, albeit some places also may be drawne forth, such inespéciallye as are diuers and somewhat differente from the state it selfe, yet shall it not be expedient to stand ouerlong in the enarration therof.

For it would be very absurde, to turne away the oration from that whiche is the head and fountayne of the busynesse. These thinges it seemed god thus brieflye to premise.

Example.

Let vs take in hande therefore the short Sermon of Iohn the Baptist touching our Lorde Christe, as it is read Iohn. 1.

Iohn seeth Iesus comminge vnto him, and saith: Beholde the lambe of God, which taketh away the sinnes of the world. This is he of whom I saide: after mee cometh a man, which went before mee: for hee was before me, and I knew him not, but that he shoulde bee declared to Israel, therefore am I come baptisinge with water. And Iohn bare recorde, sayinge: I sawe the spirit descende from heauen like vnto a doue, and abode vpon him, & I knewe him not, but he that sent mee to baptise in water, the same saide vnto me: Vpon whom thou shalt see the spirite descende, and tary still on him, the same is hee which baptiseth with the holy ghost. And I saw and bare recorde, that hee is the sonne of God.

Seate.

In this briefe Sermon Iohn the Baptist affirmeth and proueth, that Christe is not onely man, but also God the sonne of God. For this is the conclusion & likewise the
state

State of this present Sermon.

Wherevpon euery man may easely consider, seeinge there is handled here a doctrine as touching the diuinitie of Christ, that it is of the kinde didascalick.

Kinde.

The argumentes or proofes how and after what sort they are distincted and deuised, we will estewmes declare.

Arguments.

And here we saye againe that our faith in this place ought greatly to be confyrmed as touching the diuine nature in Christ. Yea and the example also of Iohn Baptiste doth not a little excite vs to make confession of our faith. But let vs examine euery parte and member by it selfe.

Iohn seeth Iesus comminge vnto hym.

I. Doctrine. Iesus came to Iohn, as well that by his presence he might cause him to be strong, couragious, and constant in the office of teaching, as also that by such an occasiō the people might more fully be taught of Iohn, that Christ is the Messias promised in times passe to the fathers, and that the same also is both true G D D and true man, by whom mankind should be deliuered from sinne and euerlasting damnation.

Wherevpon truely it becommeth plaine and euident, that G D D, like as he determined from euerlasting to sende his sonne into the world, to the intent those that beleeue in hym might likewise bee made the children of G D D, and obtayne saluation: euen so when the same his sonne was come downe to the earth, he ordayned and would haue to be extante certaine fyttē and conuenient meanes, by which men might bee moued and perswaded to beleeue.

In these poynts therfore ought to be put the comming of Christ vnto Iohn, & the Sermon of Iohn that followeth immediately of Christ.

II Institution. Herevpon we learne, that we ought both to minister vnto other all occasion of promotinge the truth and of preaching Christ, and also to take it beeing offered of others.

Certes

Certes where the same may be had, we must in no wise suffer it to slip away.

AA. 13. 14. 17
13. 19

Wherefore the Apostle, to what place soeuer he came, as soone as he was entred into the Synagogs or Scholes, preached Christe with great and inuincible courage, and refused the Iewes that withstoode and contrargd his doctrine.

III. Correction. They are reprobated indifferentlye as well that get oportunitie, and yet dare not utter any thing openly as touchinge the Gospell, neither giue any yuckling or signification, that they haue any knowledge thereof, as also that labour by all meanes, to hynder the study of the holy Scriptures, and to stop the course of gods worde.

For in deede epyther of them doe sufficiently declare themselves to be unwillinge, that Christe shoulde come vnto Iohn, and by hym be commended to the people.

And sayth : Beholde the lambe of God, that taketh awaye the synnes of the worlde.

I. Reason
wherby it is
proued that
Christ is not
onely man
but also God.

III. Doctrine. The fyrst reason wherby Iohn declareth Christ not onely to be man, but also God, deriued of the type to the truth, and of the propheticall predictions to the thing present.

In times past it was presignified and foresholde, partly by diuers sacrifices and rites, and partly by the oracles of the holy prophets, that there would one day come a lambe with whose bloud the synnes of the whole worlde shoulde be clesed. And certes that Lambe is this whiche wee see, Christ.

Christ therefore expiateth the synns of the world with his blood and death.

Howbeit by blood and death is noted the humanitye of Christe whiche is playnely expessed Heb. 2.

Againe hereupon it followeth, that Christe, so much

as he purgeth sinnes, is also very God. For no man can deny that by his owne proper power and vertue he expiat, take away, and remitte sinnes, belongeth onely vnto God.

But as touching that which perteyneth to sacrifices or rites, the Scripture most apparauntly entreateth, as of the Paschall Lambe Exod. 12, of the two Lambes to be offered dayly continually Exod. 29, and Num. 28. finally of the Lambe to be giuen after certaine dayes of cleasinge for euery childe newe borne Leuit. 12.

To these types and figures y^e Iohn directed the force and harpnes of his minde, no man standeth in doubt: The prophesye, if we requirre, Christ Esay. 53. is depainted & described in the likenes of a Lambe holding his peace, when he is leade away to the place of slaughter.

Wherefore that Lambe both God & man, which the types and predictions of the prophetes foretould should come, Iohn affirmeth to be present, and that it ought to be acknowledged in Christ.

And what other thing seemeth to be signified by the particle Ecce Behoulde, then a difference betwixt the lawe and the Gospell: In the time of the lawe were inculked in the Church figures and propheties of the Lambe to come, but vnder the Gospell the Lambe it selfe is openly seene.

Wherefore, here vpon maye easily be gathered the certaintye and excellensye of the Gospell and of the euangelicall doctrine, before the lawe. As touching which thinge also 2. Corinth. 3. We haue here then a double doctrine declared at once.

V. and VI. Doctrine and Institution.

The power and godnes of our saviour Christ is not a littell amplyfied, when as Iohn very aptly saith, that by him are taken away the sinnes of the world.

For it is signified that there can not be so many or so greates sinnes at any time committed, but that the

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blood of **Christ** is sufficient to make satisfaction for them. Which amplification **Iohn** expressed also in his first Epistle Cap. 2. saying: He is the propitiation for our sinnes, and not for our sinnes only, but also for the sinnes of the whole worlde.

And certes it is true, if the will of **God** and of **Christ** be considered, the fruit of his blood sufficeth and is applied vniuersally to all men: but if regarde be had to the will of men, there commeth oftentimes an impediment therefrom, whereby they can not be partakers of spirituall benefites.

VII. Redargution. They are greatly deceyued, that seeke for remission of sinnes any other waye, then by **Christ**. There is no other Lambe that hath power to forgiue sinnes, but this alone to whom **Iohn** willethe all men specially to come.

1. Ioan. 1. We thine owne workes neuer so excellent, and presume neuer so much with god after thine owne deseruing, yet must thou needs graunt of necessitie vnto this lambe the right and power of pardoninge thy sinnes.

VIII. Institution. Where if we feele then our selues to be oppressed with the greuous burthen of our sinnes (for we must all confesse of necessitie the case so to stande with vs): Let vs flye vnto this our advocate & redemer **Christ**, and praye humblye to **God** the father being iustly offended with vs, that it would please him to be pacified for the blood of his innocent sonne, for so much as he also is the paschall Lambe offered by for vs, and not impute vnto vs any moze our sinnes.

1. Corinth. 3.

For what shall it profit vs to haue **Christ** appointed the Lambe, by whose death the sinnes of the worlde shoulde be taken away, if in the meane tyme those thinges which wee haue committed, be not done awaye?

To the ende thereof the benefytes and merites of **Christe** may bee applied vnto vs albeit unworthy, it is our partes and duties both day and night to praye vnto **God** our hea-

uently

nentle father with a pure and constant faith.

IX. Consolation. With what thinge maye doubtfull and carefull consciences moze fortifie and confirme themselves, then when they vnderstand that by this meanes the vndefiled Lambe Iesus Christ is set forth vnto the, through whose intercession, as many as beinge moued with repentance of their former offences beleue in him, doe obteyne euerlastinge saluation?

X. Institution. We ought to yelde continual thanks vnto God & father who hath giuen vs to liue at those times in which & Lambe so long before promised and looked for of the holy fathers is exhibited in the flesh, and hath with his pretious bloude and death as with a ransome giuen, made satisfaction for the sinnes of all men.

Luc. 10.

Many Kings and Prophetes haue bene desirous to se the thinges that you see, and haue not sene them: and to heare the thinges that you heare, and haue not hearde them, &c.

This is he of whom I sayd: After me commeth a man, which wente before mee. For he was before mee, and I knewe him not, but that he shoulde be declared to Israell, therefore am I come baptisinge with water.

The seconde reason prouinge Christe to be **G O D**, taken of his eternitie. Christ came after me, to witte, as touchinge the flesh and his humaine nature: and yet went the very same before mee in respecte of his diuinitie.

II. Regan.

But if Christ be eternall it is plaine that he is also very **G O D**.

And in deede Christ was simplye before Iohn in the beginninge and from euerlastinge, as the maker and creator of the same Iohn: But yet in takinge of manes nature he is knowne to be after Iohn, namely by the space of fyre monthes or thereaboutes, as the angell Luc. 1. both wytnes.

XI. Institution, Iohn, in avouchinge himselfe to haue bozne þ same recozde of Chzist befoze þ be beareth now, admonisheth vs that we ought neuer at any time to be deterred either with any feare o; shamefastenes from the confession of the Gospell, but rather whensoever occasion is offered, that we shoulde clerely and vnbashefully pronounce whatsoeuer we thinke of Chziste and of all the Euangelicall doctrine.

A good songe, though it be oftentimes repeated (accordinge to the prouerbe) is alwayss gratefull to the bearers.

Add mozeouer that in this place is commended the constancie and perpetuall consente of godly teachers in sound & wholsome doctrine. Iohn confesseth still the same thinge nowe in the presence of Chzist, which he had pronounced befoze of Chzist beinge absente.

Nothinge is to be altered o; transposed in the substance of doctrine o; foundation of faith. The doctrine that hath once bene founde and true, must of necessitie alwayes be true, like as God himselfe also; of whom all sounde doctrine doth procede, is altogether immutable.

XII. Doctrine. Here is a notable confession of the two natures in Chzist, when as Chzist is described, by the one to haue bene befoze Iohn, and by the other to haue come after Iohn.

Therefore Iohn sheweth Chzist openly, and commendeth him takinge awaye the sinnes of the world, as he is one person in which two natures are loyned together.

For truely it behoueth vs that wee vnderstande Chziste to haue accomplished, accordinge to eyther nature, the thinges that pertaine to our saluation.

For in case Chzist ought to haue executed the busines of our saluation onely after his diuine nature, then it had in no wise bene needefull for him to haue put on humane flesh.

XIII. Redargution. By what meanes shall they descend

sende their cause, which affirme : That the Worde of Sonne, bringe the second person in the diuine essence, did then first take his beginning, when he tooke vpon him mannes flesh : Iohn very wisely confesseth that he was before him, God undoubtedly begotten of God before all wordes, in which respect Christ also himselfe said that he was before Abraham was borne. Iohn. 8.

XIII. Institution : Of some peradventure might be suspected to diligent and ofte repeated a commendation of Christ by Iohn, as though, thorough a certaine humane affectio, & perhaps for kinredes sake (Inasmuch as Elyzabeth Luc. 1. is accounted to be Maries cousin) the one fauored vpon the other. Iohn answereth : How should I either by reason of flattery or any other sinister affection commend Christ, when as I neuer before this time had any kinde of acquaintance with him, neyther dyd I euer see him till now :

I, saye he, knewe him not. And it is very likely that Christ was unknowne to Iohn, not only because Iohn kept in the Countreye and in the desert far off, and Christ lyued alwayes in towne & nere to Hierusalem, but also for that Christ vntill that present time wherein he was baptised, had as yet gotten himselfe no name and renowne by reason of any myracles.

But then did Iohn beginne to know Christ when he came to be baptised of him, at what time Iohn was taught by diuine reuelation, that Christe was present, whiche had bene promised a redeemer to the fathers, and of whom he longe before had begonne to preach.

Wherefore here are all men admonished, and especially those that teach in the Church, or that are occupied by any meanes about traffayres of religion, that they both speake warily and deale wisely, and put forth nothinge after the corrupte affection of minde.

Where if they smell any offendiciles to be imminente, then that they prudently turne them awaye with some

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Preoccupation or preention, by premonishinge all their hearers in time: and finally by they labour by all meanes possible to bying to passe, that all men may vnderstande, that they sincerely and byrightsly doe accomplishe their dutie.

And let them in the meane season goe forwarde stoutly to execute the office ioynded them of **G D D**, as Iohn also saith, when he was commaunded to baptise, he was then likewise commaunded to celebrate and preche Christ to the intent he might become knowen vnto all Isracell.

For so was Iohn appointed by the prouidence of God, that he shoulde informe the mindes of all men to the doctrine of Christ and also to the sacrament by Christ after to be instituted.

XV. Correction. ~~Woe~~ therfore vnto them, that bothe speake and doe all thinges after their owne fantasie and affection, to the greate offence of all god men, that I say nothing of the huge losse and detriment of Churches, and of the corruption of pure religion that both follow there vppon,

Those that can not save of them, whom they commend, I knewe them not, do not well prouide doubtlesse for the behouise of the Church. For I speake chiefly of them that are placed in the ecclesiasticall function: albeit euen in the ciuile state also we maye perceyue ouer many things to be determined and done after the corrupte affections of men, which (no doubt) deserue sharply to be repproued.

XVI. Doctrine. Vocation to a certaine office, is the gift of God. Neither is any man apte to teach by Gospel, or to accomplishe any thing as it ought to be, excepte God himselfe will first call him.

For he assone as he calleth, ministreth gifts also by which a man becommeth meete for his callinge. And here vpon truly it commeth to passe, that those men that thrust in themselves before they be called, doe hardely proue euer fette for the turne, or at leaste doe feele by experience no happy successe to follow of they; winges.

XVII. Institution. They, therefore, that perceyue themselves to be called of God, and especially to the function of preaching the gospel, let them take diligent heed, that they omitte not to doe those things that are becominge for them. In all their sermons and actions let them declare themselves to be desirous of nothinge more, then that Christ may be manifested to Israell, that is to say, to the Church of God.

Neither let them suffer themselves either by threatenings or flatteries of any men to be letted and sequestred from their godly purpose.

XVIII. Correction. They incurre reprehension that either doe not their office committed vnto them at all, or els doe it negligently: neither preache Christ, but themselves: and doe take more carefullie after the things that are their owne, then after the things that are Iesus Christes. Against which hypocrites, the Apostle oftentimes very sharply, as they are worthy, inneigheth.

XIX. Doctrine. These offices are ioyned together, to manifest Christ to Israell, and to baptise with water, that is to say, to preach the worde and administer the sacramentes.

For doctrine and the sacramentes rightly ministered, are two markes declaringe the true Church, and of necessitie where Christ beareth rule, there either office is diligently exercised with out intermission, as Iohn also confesseth both of them to be committed vnto him of God.

But there is, moreouer, in the words water, a certaine ~~which~~ worthy to be obserued:

For Iohn signified that he is not the author of any new doctrine, or baptism: but onely the minister of eyther of them, and that the inwarde workinge therof is to be looked for of an other more worthy, namely of Christ himselfe true and very God, which alone (as it is saide a litle after) baptiseth with the holy Ghost, and ought alone to bee acknowledged the author as well of the Euangelicall Doctrine, as also of the Sacramentes.

of Baptisme. Therefore by these meanes Iohn maketh it knowne, that he doth all thinges not after his owne arbitrement, but by the commaundement of God himselfe. Which thinge let al men worthily endeuoure to followe, that susceyue any office in the Church.

And Iohn bare recorde, sayinge: I sawe the spirite descende from heauen like vnto a dove, and abode yppon him, and I knewe him not. But he that sente me to baptise in water, the same saide vnto mee: Vppon whom thou shalt see the spirite descende, and tarry still on him, the same is hee which baptiseth with the holy Ghoste.

XX. Institution. Forasmuch as Iohn goeth still on to confesse and preach Christ, we are admonished also, not once or twise, but frequently and as ofte as occasion shall serue, yea and with greate enforcemente of minde, euen before the whole worlde to performe & accomplishe the same. For Christ himselfe also that we thought to do, hath most grauely commaunded.

XXI. and XXII. Doctrine and Institution God neuer comitteth to reueale those thinges vnto men which are necessarye to be knowne to saluation neither vnto he ever omitts to giue that which is required to the accomplishment of those thinges that are agreeable to euery mannes callinge.

Our heauenly father did lauingly reueale vnto Iohn as well how he ought to baptise in the name of him that was to come, as also howe amongst many to be baptised he should knowe Christ comminge vnto him, and the same also to be very God. And that was done, to the intent he might most diligently and certainly execute his office of publishinge Christ, and remission of sinnes thorough him. Let vs not doubt therefore but that our most mercifull father will make manifest vnto vs also whatsoever thinges are to be believed, or to be done according to the manner of our callinge. And doubtles he daily reuealeth vnto vs, if not by manifesting new apparitions or miracles.

yet by setting forth openly & holy scripture, which al is no-
thing els, then a diuine reuelation, and the same most
absolute and certaine, as whereby all other reuelations
ought as by a touchstone to be tryed and examined.

XXIII Doctrine. Iohn now putteth forth here the
thirde reason, yea and the fourth also whereby he proueth
Christe to be very God, the former taken of the power or
office of Christ, the later of the signe, and either of them de-
clared of God the father himselfe.

For thus Iohn reasoneth: He is God that can baptise
with the holy ghost, that is, giue the holy ghost by his
owne authoritie. But Christ can this doe, Christ therefore
is God.

The Maior is supposed to be manifest of it selfe, for
as much as so great power can light vpon no man, but vpon
God. The Minor he confyrmeth of the signe or pro-
nunciaturum of the heauenly father.

God the father of heauen whiche commaunded me to
baptise, signified vnto me that he had power to giue the
holy ghost, vpon whom the holy spirit shoulde defende and
abide in likenes of a dove.

But this signe I haue founde to be in Christ. Christ is he
therefore that can giue the holy ghost.

Wherfore if we duly weigh the matter, the diuinitie of
Christ is here proued and commended by two signes. The
one is, that the holy ghost came down vpon Christ, and sa-
ried on him. The other, that Christ baptiseth with the ho-
ly ghost.

In which two signes Christe incomparably excelleth
all other creatures, and all sorts of men though neuer so
holy. For in deede the holy ghost in lyke maner commeth
downe vpon other men, and yet doth not so abide in them,
as that he alwaies worketh effectually in them.

Inasmuch as the Apostles themselues, after they had re-
ceiued the holy ghost in a visible forme, are read to haue
been touched somewhat with humaine infirmities, & that
the

2. Per. 1
Esay 3
Luc. 1. 6
Galat. 1

III & IIIV.
Reasons.

the holy ghost ceased for a time to put forth his strength in them.

Pg. 151.

Peter, Galath. 2. went not directly to the truth of the gospel. Paule and Barnabas, A. C. 15. so bitterly iared betwixt themselves, that the one was sequestred from the other. Dauid, after he had receiued the holy ghost, and many excellent gifts, committed adultrye, wherunto he adioyned also manslaughter: But agayne when his sinnes were forgiven hym, he was confirmed of the holy ghost.

Howeouer, men in dede doe baptise, but yet only with water, and administring no other thing then the outward signe: but Christ baptiseth with the spirit, and ministreth inward and spirituall effectes. It appeareth therefore sufficiently that Christ by those signes is declared to be very God.

XXIII. Redargution. They are greatly deceyued, that suppose the sacraments, either of the externall action it selfe, or of the dignitie of the ministers, to take force and effect.

It is nothing so. For Iohn baptiseth only wth water: But Christ alone baptiseth with the spirit. The effect therfore of the sacraments proceedeth onely of God the autho^r, or of the spirit which in the sacred action is given.

xxv. Institution We ought to pray continually to our heauenly father, that whilst things externall and earthly are ministred vnto vs by the ministers of the Church, whether I say, we heare the wo^rde from them sounding in our eares, or whether we often vse the sacraments, we may therewithall also receiue internal, spirituall, and heauenly fruites. For all vtter and corporal things will be hayne, yea hurtfull vnto vs, vntlesse our whole minde being through fayth fixed vpon the diuine promises, God voucheth safe to impart his holy spirit, which may purgify our harts, and make vs partakers of internal and spirituall benefyts.

And I say, and testified that he is the sonne of God.
xxvi. Institution, We sayde in the beginninge that
the

the conclusion is such, as that it conteyneth both the state and summe of the whole sermon. For it is in such wise declared, as we may learne, that the confession which we make of Christ, ought to be frank and aperte, then also to be expessed with apt and perspicuous words. Thou seest therefore in this sermon thre or foure argumentes to be heaped together of Iohn Baptiste, whereby he manifestly proueth that Christ is God.

Wherfoze speciall labour must be employed in the explanation of the same arguments, and it shall be convenient to declare at large, that the power of remitting sinnes is reserved only to God, that God alone is from euermore, that the holy ghost effectually working is perpetually present with God alone, that it pertayneth onely vnto God to baptise with the holy ghost: and that all these things are apparantly to be found in Christ Iesu.

From this state and square line it is not good to digresse. And if there be any other places which (in iudgement) may profitably be admired in respect of the time, yet that they not be but briefly and (as ye would say) beside the purpose, runne ouer.

Wherby these things peraduenture might better haue bene shewed in the explication of the fourth chapter of the epistle to the Romaines, or 3. & 4. to the Galathians, where it is auouched, that man is iustified by faith withoute woorkes: But it is requisite that those lessons be kept in woze for the chapters following.

Now that whiche we haue hitherto exhibited to demonstrate, how and after what sort out of any reading of the Scriptures offered manifold and sundry common places ought to be drawen, I suppose for this time to be sufficient.

And I trust verily that of those things, whiche are to this ende and purpols of me lette forth, many shall reape no small fruite and commoditie, as the things that maye woonderfullye profite not onely
suche

such as teache the people in the chnrche, but also that instruct yonge Scholers of god towardenes in common and publike Scholes.

That at the whole reding of holy Scripture, which is offered to bee declared, is somtimes aptely distributed into two or three chapters only or parts, or principal common places.

Cap. III.



Moreover, they, to whom the pcedinge order of dyaing forth so many common places seemeth to be ouer busye and painfull, shall haue now an other muche moze easie exhibited vnto them.

And that is, when the sacred Sermon is so appointed, that the whole reayng of scripture, whiche is in hande, may be distributed into two or three chapters onely, or parts, or common places. For as we haue said alreadye, how we terme these partes, it maketh no great matter.

An other
forme of Ser-
mons.

What places
are here to be
used.

And here certes those generall diuine partes of Inuention, which we befoze rehearred, are not so muche to be put in practise, as a certayne Rethorical or Logical manner of deciding: when as of the present reading only some of the larger partes are examined, of which intreaty may orderly be made.

Neither is it alwayes needeful to be considered, whether in the text of h holy reing there be already extat a lawfull deuision of the partes made by the authour himsele, but it is ynough, if euen, wher al things are coherent together, a distinction be in such wise made, as that two or three common places, which we shal suppose wil be most profitabie to h hearers, may be dyaue forth, moze freely & at large to be declared, whyles in h meane time digression be in no wise

wise made from the nature sence and meaning of the sacred wordes.

And farther, these partes or places are so deuised, that sometime they are all referred to one and the same fountaine of doctrine, sometime agayne they be not of one sorte or matter, but may be ascribed to diuers fountaines.

Partes, how
to be deu-
ded.

Therefore in this behaue there is left no small libertie, which truly euery man may more easely perceiue by examples, that shal forthwith be added, then we can declare by any manner of precepts or rules.

Neither is it to be doubted, but that he which in that order, that is spoken of in the Chapter next before, hath once learned out of one reading of holy Scripture to collect many and diuers places, may easely also note and excerpt a few notable partes or places before the rest.

And certes to say that this forme of Sermons floweth out of the former, and that they haue great affinity together the one with the other, we shall not speake much for the purpose.

Great affinity
and aliaunce
of this kinde
of Sermons
with the former.

And of these Sermons, that are resolu'd into certayne partes or places, there occurreth in the sacred scriptures examples very notable and famous.

I Christ himselfe of one sermon in the kinde didascalick maketh three distinct parts.

Examples;

For in the first place he teacheth, in what poyntes christian perfection and the true beatitude consisteth:

Math. 5.

In the second he addeth some things touching their duties that aspire vnto perfection, and chiefly how they ought to surmount all other in sanguinity of life: Ye are the salt of the earth, &c.

In the last place he sheweth by diuers examples heaped together, what the right vnderstanding of the law is, and how it ought to be obserued, of those that are perfect. And that these partes are in this wise to be ioyned together, Chrysostom doth not obscurely signify, when in his homily 18. vpon Mathew, expounding the last part, he

duceth

directeth into memories certaine thinges before spoken as touching the beatitudes.

II. Those things that follow immediately in Mathew cap. 6. it is plaine that they belonge to another kinde of Sermon, to wit, Redargutie, or rather Correctiue, forasmuch as Christe there manifestly reproveth the abuses and imperfections that doe commonlye spring about almes giving, prayers, fastings: &c.

III. To our purpose more agreeth the Sermon certaintie Math. 24. and 25. Which Christ being required of his disciples had in the kinde didascalike as touchinge the ende and consumation of the world.

He divideth it into three partes, whereof in the firste he digresseth and recounteth diuers signes, whiche goe before and preannunciate the time of Christes comminge to iudgement: In the seconde part, he exhorteth all men to be vigilant and sober in their office, and that whilest they looke for the Lorde, they rightlly dispose both themselves and all their affaires: Watche, sayth he, for ye knowe not what hower your Lord will come: In the thirde parte, he declareth after what maner and order the saide iudgement shall be executed by Christ.

What time the sonne of man shall come in his glorie and all the holy angels with hym, and so forth as it followeth euen to the ende of the chapter.

Sermons framed offson-dry parable.

We may reade, mozeouer, many Sermons of Christ composed of diuers parables, whiche are sounde not alwayes to be of one argument.

Example.

For Math. 13. Christ blseth a parable of a man scatteringe his seede, which fell in diuers places, wherein he noteth, that like as the mindes of the hearers are affected, so the doctrine published, to some truely becommeth holson, and to other some nothing profitabie at all.

He addeth forthwith the second, as touching the enemy that in the night time sowed cockle amongst the wheate, which parable may very well be vnderstande, of the corruptions, as well of false opinions, as also of peruerse maners

ners

ners creeping by little and little into the church. Then followeth the third, of a little grayne of Mustard seede, growing by into a tree: whiche (I doubt not) may be interpreted of the wonderfull effect and fruite of the euangelij: call doctrine spreading it selfe most largely abroad. The fourth is, of a little leaven quickly soverynge the whole lump of dough, whereby I suppose to be signified after the iudgement of the apostle, that though a little error once admitted, all things are forthwith infected though neuer so well devised or religiously appoynted.

1. Corinth. 5.

Amonge these Sermons, these 3. of Christe, that whiche we rehersed in the seconde place, hath partes belonging to the first and the last same place: But in the first and second the partes same not in like manner to agree on euery side betwixt themselves, but thou mayst auouch, that they are rather after a sort distoynd and to be referred vnto diuers chapters.

Howbeit lyke as in the prescedynge chapters also in this we repeat agayne to be obserued, that certayn partes or notable comon places may no lesse aptly to be drawen out of the sacred hystoryeall narrations, then out of those readings, which containe a simple doctrine.

Commō places, may also be taken out of holy hystoryeall narrations.

But all these things shall become more cleare and euident, in case the matter be discoursed by examples propounded. Let vs take therefore the first example out of Marke the seventh:

1. Example,

And he departed againe from the coastes of Tyre and Sydon, & came to the sea of Galilee, through the middes of the coastes of the ten Cities. And they brought vnto him one that was deafe, and had an impediment in his speach: and they prayed him to put his hande vpon him. And when he had taken him aside from the people, he put his fingers into his eares, and did spitte, and touched his tongue, and looked vp to heauen, and sighed, and saide vnto him Ephphatha, that is to saye be opened. And straight waye his eares were opened, and the string of his tongue was loosened, and he spake plaine.

And

And he commanded them that they should tell no man: But the more hee forbade them, so much the more a great deale they published it. And were beyonde measure allowed, saying: Hee hath done all things well, hee hath made both the deafe to heare, and the dumbe to speake.

kinde.

That it is of the kinde, didascalike, it may appeare by this, that the noble workes and power of miracles, doe plainly prove Christ to be God, which also the beholders that were present, do openly confesse.

But we shall very aptly deuise this reading into three partes.

I By the example of those, that bying the deafe & dumbe man to Christ, we learne, what great force and efficacy there is in another mans faith.

Whosoever is endued with a true and lively faith, he, as one altogether depending vpon god alone, obteyneth chieflye for hymselfe whatsoeuer (so it bee dulye requested) at Gods hand.

But when the same faith goeth forward to worke through loue, and more largely to extende it selfe, then it maketh intercession also vnto God for others, and those things that God foreseeth to be profitable, he mercifully graunteth.

II Where Christ is described to haue restored vnto the miserable man power both of hearing and speakinge, we haue to consider how Christ behaueth hymselfe toward those that beleaue, and how ready God is at all times to helpe power and wretched creatures, especiallly when hee is humble and with an assured minde preared vnto.

III We heare that those men for the benefyt receiued preached and published Christ with as great an indigour as they could.

We therfore are in lyke maner admonished, whensoeuer we shall perceiue any benefyts, eyther spiritual and internall, or corporall and external, to haue happened vnto

be from God, (but can ther be any time or season giuen, wherein we haue not god experience hercof?) to yelde vnto him continuall thanks for the same, to celebrate his power and goodnesse amongst all men, and to moue others to congratulate and doe the semblable with vs.

Let vs procede to an other example. In the fift of Luke we reade thus: II. Example.

It came to passe, that when the people praised vppon him, to heare the worde of God, hee stode by the lake of Genezareth, and sawe twoo shippes standing by the lake side: But the fishermen were gone out of them, and were washing their nettes. And he entred into one of the shippes, which perteyned to Simon, and prayed him that he would thrust out a litle from the lande: and hee sat downe, and taught the people out of the shippe. Whē hee had left speakinge, hee saide vnto Simon: Launche out into the deepe, and let slippe your nettes to make a draught. And Simon answered, and said vnto him: Master, wee haue laboured all night, and haue taken nothinge: Neuerthelesse at thy commaundment, I will lose forth the nette. And whē they had this done, they inclosed a great multitude of fishes: But their nette brake. And they beckened vnto their fellowes, which were in the other shippe, that they should come and helpe them: and they came, and filled both the shippes, that they suncke agayne. When Symon Peter sawe this, hee fell downe at Iesus knees, sayinge: Lorde goe from mee, for I am a sinfull man. For hee was vtterly astonied, and all that were with him, at the draught of fishes, which they had taken. And so was also James and Iohn the sonnes of Zebedee, which were partners with Simon. And Iesus said vnto Simon: Feare not, from henceforth thou shalt catch men. And when they had brought vp their boates to the shore, they forsooke all, and followed him.

And heere againe by the miracle of the takinge of innumerable fishes, and of the mindes of the disciples for kinde: beinge stirred vp to forsake all and folowe Christ, is perspicuously proued the diuinitie of Christ. Therefore that

this narration is of þe kinde didascalick no man can deny? I. But here in the first place is commended and set forth, the admirable diligence of Christ, and his seruenly in teaching the people, and spreadinge abroad euery where the truth: and agayne the wonderfull desyre of the people in learning of the truth.

Here therfore, not onely they that teach the people in the Church, but also the hearers themselves, haue, wherewith greatly to be excited, and what to sette before them to imitate and folowe.

II. After his Sermon ended, Christ commaundeth his disciples to call forth their nettes, and straightwaie they take an incredible draught of fishes.

Math. 4.

Herebpon we maye gather that, when our chiefe and principall care is to seeke the kingedome of God, and the rightuousnes thereof, and shall not in þe meane time so, beare diligently to performe, that which our callinge and kinde of life doth requyre, then no lode of those things which we stand in neede of for the necessities of our life, shall be wanting vnto vs.

III. When a man after the example of Peter on the one side considereth the greatenes of Gods benefites and power, and on the other side beholdeth his owne abiect state and condition; by reason chiefly of his finnes which come to his remembraunce, so far is it off, þe God would haue him terrified and bzlien into dispayre, that he euen willeth him also to hope for better thinges, and increaseth him with newe and more ample benefites.

For in deed the knowledge of our finnes ought to induce vs, not that we shoulde bee turned from God and fall into desperation, but that we shoulde hasten vnto God, and longe to be reconciled vnto him through his meane, for Iesus Christ.

Waile is repentaunce and sorowe for finnes passed, if faith and true consolation doe not followe.

III. As they by the worde of Christ were called to the Apostolike office, and quickly folowed him, so oughte we attwaie

alwayes so, praye vnto God, that whatsoeuer seemeth good vnto him as touching euery one of vs, he would vouchsafe to appointe, and giue vs to persist in our callinge, & to obeye his good will and pleasure in all thinges.

Wee are not sufficient of our selues to thinke any thinge, as of our selues, but if wee bee able to doe any thinge, it commeth of God, which hath made vs able ministers of the newe testamente. Further, there is no doubt, but that by like reason, men must of necessitie be drawen, and made apte of God to euery kinde of callinge. 2. Cor. 3.

Let vs take in hande an other example not hitherto, call, out of the epistle to the Romans the sixte Chapter. III. Example.

As many of vs as are baptized into Iesus Christe, are baptized into his death. Wee are buryed then with him by baptisme into his death, that like as Christ was raised from the dead by the glory of the father, euen so wee also should walke in newnes of lyfe. For if wee be grafted together in him by the likenes of his death: wee shall in like maner be partakers of the resurrection. Knowinge this, that our olde man is crucified with him also, that the bodye of sinne might vtterly bee destroyed, that henceforth we should not serue sin. For he that is deade, is iustified from sinne. And if we bee deade with Christ, wee beleue that wee shall also liue with him: knowinge that Christ beyng raised from the deade, dyeth no more: death hath no more power ouer him. For as touching that he died, he died concerninge sin once: And as touching that hee liueth, hee liueth vnto god. Likewise reken your selues to be deade to sinne, but aliuue vnto God thorough Iesus Christ our Lorde.

The state is: That those which are once iustified thorough faith and baptized into Christ, ought alwayes after to liue godly and Christianly. Which thinge the apostle also els where very often and with pithy reasons auoucheth. This readinge therefore is ascribed to the kinde didascalick. Kinde.

I. Here before all thinges is commended vnto vs baptisme, as beinge instituted of Christ our Lord, & takinge effectes

of his most pretious bloude and death, and as that which is necessary to all beleuers, forasmuch as by it they are engrafted into the Church of God, and by reason of it are named Christians.

II. The effectes of baptisme ought exactly to be obserued, especially that by baptisme we are made partakers of the death of Christ, and of all the benefites deriued therefrom to the beleuers: of which sorte are remission of sinnes passed, life, euerlasting saluation &c.

Whereouer that it behoueth all those that are baptized, to dye vnto sinne, and liue only vnto righteousness. For thus the Apostle reasoneth: All we which are baptized, are made partakers of the death of Christ. But Christ dying, dyed vnto sinne. Therefore are we also by baptisme deade vnto sinne. And if we be deade vnto sin, it were very conuenient for vs to conet to liue againe therevnto. And certes it is true that we in baptisme do dye vnto sinne, and sinne dyeth vnto vs: forasmuche as in baptisme all our sinnes are washed awaye, and the holy Ghost is giuen vnto vs, by whom bothe the force of sinne and concupiscence is restrained, and repressed, and we not onely are inducd to well doing, but also are vehemently holpen forward.

For this cause also all, afoze they be baptized, doe openly before the church of God, forsake the world, and the diuel that brought sinne into the world, to the intent they might thereby declare, that they will hereafter haue no maner of thinge to doe with them, but will institute a newe and holy kinde of life.

III. they that are once baptized into Christ ought highly to esteeme all thinges, that are put forth as touchinge Christ, forasmuch as Christ is giuen vnto vs not onely to paye the price of our redemption out of the power of the diuell, and also to be an example, and whom we should with al our endeouore imitate and folowe, in those thinges specially which may be conuenient for vs.

Withers

Hitherto perseyue the two reasons, whereby the Apostle plainly proueth, that we, for that we are baptized, ought to be dead vnto sinne. The one is taken of the effect and small cause of the death of Christ. You knowe (saith he) that this is the proper effect and ende of Christs death, that sinne is abolished, & that to thintent we should not serue it any moze.

But this effect of Christs death he sameth to despise, whosoener after remission of sinnes once receiued, wyll returne againe vnto sinne. Wherefore it is necessary that we remayne styll dead vnto sinne. The other reason is deriued of a similitude, as touchinge ciuill seruitude, which by the comminge of death taketh an ende.

As he that ciuilly is a bondeman, so soone as he dyeth, is deliuered from his power to whome he was bounde: Euen so we which were the bondslauens of sinne, sauinge in baptisme we dye once with Christ, ought by no meanes to serue sinne any moze.

Here therefore is set forth vnto vs the example of Christ himselfe, whom both in dyinge once vnto sinne and liuinge againe vnto righteousness, we ought to imitate and folowe. By this diligent imitation we shall both be called and be in very deade perfect Christians. These examples thus to haue propounded be it sufficient.

Further amongst the auncient writers of homilies very many thinges & the same also right learned may of enery man be noted.

Examples of
the auncient
fathers.

Chrysostom deuider his homily. 60. vppon Mathewe, entreating vppon those wordes of the .18. chapter, woe be vnto the worlde, bycause of offences, it must needs be that offences come, &c. Into two partes: wherof in þe former he argueth very grauely (certes) and yet popularly and with great cunning, as touchinge the cause of sinne: in the latter by reason of those wordes: Take heede that ye despise not one of these litell ones: he entreateth of the not contemning of our bzetheren: whence at þe length he shippeth to a place, as concerninge the care that parentes oughte

to haue, leaſt their childzen be idely and ſlithly brought
 vp. The ſame in his homilie 62. declaring out of the
 ſayd Chapter of Mathewe, the parable of the man y^e was
 a kinge which would take accountes of his ſeruauntes,
 choſeth theſe pointes moſt chiefly to diſcuſſe at large:
 firſt, that ſinnes are not alike: ſeconde, where as wee,
 which offende againſt God deſeruinge moſt excellently
 well at our handes, and againſt men, do couet notwith-
 ſtanding to haue all our offences forgiven vs; that it is
 very good reaſon, why we ſhould in like maner forbear
 others, that haue by any meanes hurt or endamaged vs;
 Third, that it is better to ſuffer wrong whereby an other
 melleſteth thee, then to offer or inferre iniury to an other.
 But in theſe dayes ſpecially thou ſhalt ſee all the moſt
 notable preachers for the moſt part, to denide their ſer-
 mons which they haue vnto the people, into three or ſower
 chapters, partes, or common places.

I ſuppoſe therfore that thoſe whom we haue taken in
 hand to inſtruct, can not iuſtly complaine, that they want
 any excellent authoꝝ, whole counſayles and ſteppes they
 may followe.

But to procede, the partes, after they be in this ſorte
 once noted and diſpoſed, they are accuſtomed ofte times
 to exp lane moze at large, namely by inſerrings as well
 prooſes and ſentences, as alſo apte hiſtoꝝyes out of the
 ſtoꝝehouſe of the holy Scriptures: Moreover, by applying
 ſimilitudes, compariſons, and whatſoener els is of that
 kinde proffitable to teach, illuſtrat, & moue: all which things
 (ſo far ſorty as may bee) they adioyne to the vnderſtan-
 ding of the hearers and to the preſent ſtate of thinges.
 As touchinge which diligence and induſtry ſomewhat we
 haue ſaide in our ſozmer booke, what time we noted ſome
 thinges in generall of confirmation.

Whereupon it commeth to paſſe that they daime this order
 of treatinge, to bee eaſie, and of no great labour, and like
 as to them that teach, ſo alſo to the hearers, who it is beſt
 not

not to bee ouerated with ouer many places or partes, be-
ry apte and accomodate.

That somtimes the whole sacred rea-
dinge is with all the partes thereof to
bee directed to the explication of
one common place. Cap. V.



It happeneth somtimes that a sacred rea-
dinge is offered, so subsistinge and linked
together in partes, that euery one may in
order of discourse be aptely referred, to one
and the same common place. By comon
place I here vnderstand the state it selfe,
and the certaine preposition which is summarily excerp-
ted out of the whole readinge, and may profitably be pre-
sixed, to the intent a further entreatye may be made there-
of. Howbeit he that coueteth to finde out this same state,
hath neede inespacially to bestowe some time in readinge &
resoluinge the sacred lesson, and to serch diligently, with
rype iudgemente, whither and to what ende it wholly
tendeth. For take this by the waye, let no man thinke
that he can by interpretation apply the whole readinge to
one common place, excepte the very partes thereof be by
a certaine propinquitie and consent ioyned together after
a sorte betwene themselves.

What things
to be consi-
dered & done
of him that
will finde out
the state.

Wherefoze the profitablest waye is, by glidinge este-
soones thorough all the partes, to looke, whether thou maist
in them obserue any certain order and progression of cau-
ses, effectes, contingents, connexes, adiacents, and such
like places howsoeuer allied one with an other.

Where if thou findest such an order in rede, then
maye the whole order of partes bee easily deduced to one
certaine common place. Howbeit this maner of inter-
pretinge is scarcely vsed any other where, then in history,
call narrations.

For where any thinge is simply affirmed, and manye

argumentes prouinge the same thinge bee in a didascalick method orderly digested, there no man shall denise to excogitate any strange thinge, neither induce any thing discoruinge from the same.

In the first to the Corenthes cap. 15. is proued and established with most learned and wrighty argumentes the chiefest principle of Christian religion, namely touching the resurrection of the dead: I praye that therefore, were it a pointe of wisdom, either to serche out other argumentes as more fitte for the purpose, or otherwise to interpret the selfe same, then the simple and plaine sence of the wordes requireth: Him that shoulde goe aboute to attempt this thinge all men vndoubtedly would accounte to be madd.

Therefore it shall be best for vs to saye and abide still in historycall narrations.

An example of an entier history as touching one common place explyned in the kinde didascalick, amongst other very excellent and fitte, occurreth in the epistle to the Hebrewes cap. 7. where whatsoeuer is read in the olde Testamente of Melchisedick, we may see very aptely expounded to declare Iesus Christ to be the onely high and everlasting Bishop of gods Church. And least we should any longer deteine the reader, we will euen forthwith make a prooue of the mater.

Example,

There is extante Luke 24. a very proper narration of the two disciples goinge to Emaus.

Two of the disciples of Iesus went that same daye to a towne which was from Hierusalem about threescore furlonges, called Emaus. And they talked together of all these thinges that were done. And it came to passe, as they communed together, and reasoned, that Iesus himselfe drew nere, and wente with them. But their eyes were holden, that they coulde not knowe him. And he sayde vnto them: What maner of communications are these that ye haue one to an other, as yee walke, and are sadde?.

And the one (named Cleopas) answered and said vnto him:

him : Arte thou onely a straunger in Hierusalem, and hast not knowen the thinges that are come to passe there in these dayes ? And he sayd vnto them : what thinges ? And they saide vnto him of Iesus of Nazareth, which was a prophet, mightie in deede & in word before God, and all the people. And how the high priestes, and our rulers deliuered him to be condemned to death, & haue crucified him. But we trusted that it had bene he which should haue redeemed Israel : and as touching all these thinges, to daye is the third day, that they were done. Yea and certaine women among vs made vs astonied, which came earely to the sepulchre, and when they found not his body, they came saying, that they had also seene a vision of angels, whiche saide that he was aliue. Therefore certaine of them which were with vs, went to the sepulchre, and founde it euen so as the women had said, but him they sawe not. Then he saide vnto them : O fooles and slow of harte to belecue al that the Prophets haue spoken. Oughte not Christe to haue suffered these thinges, and to enter into his glorye ? And he began at Moyse, and at all the prophetes, and interpreted vnto them in all the scriptures, the thinges which were written of him. And they drewe neere to the towne, which they went vnto, but he made as though hee would haue gone further. But they constrained him, saying: Abide with vs, for it draweth towards night, and the day is farre spent. And so he went in to tary with them. And it came to passe, as he sate at the table with them, he tooke breade and gaue thanks, and brake it, and gaue it vnto them. Then their eyes were opened, & they knewe him: but hee was taken out of their sight. And they said betwene themselves: Did not our harts burne within vs, while he talked with vs, by the way, & whē he opened to vs the scriptures? And they rose vp the same howre and returned to Hierusalem, & found the eleuen gathered together, & them that were with thē, which said: The Lord is risen in deede, and hath appeered to Simon. Thē they told what things were done in the way, & how he was knowen of them in breaking of bread.

Of framing of

And first I somwhat briefly come ouer this reading,
I perceiue that in it is most clérly shewd, how and by
what meanes the disciples came to the knowledge of the
trueth of Christ, and how after many things it is sayde,
that their eyes were opened, and that the Lord was
knownen of them.

State.

Wherefore I may sáme very aptely to gather the state of
the whole reading, namely, how we may aspire to the
knowledge of God and the trueth of his word :

Kinde

Wherefore I doubt not to pronounce this readynge
to be placed in the kinde didascalick.

Disposition.

Whereouer I see the partes to be so disposed and so mu-
tually followinge one another, that any man may verye
well note and poynte out in them, as it were, certayne
steppes and degrés whereby the godly are brought unto
true and perfect knowledge.

Which things how it may with ease be accomplished, I
will in few wordes rehearse, and (as ye would saye) with
certayne poyntes added declare.

They talked together.

I The first degré to come to an absolute knowledge of
the trueth, as touching Christ and the will of God, is con-
stituted in holy and godly meditations, and in a seruente
desyre of perceiuing the trueth.

Whiche desyre or study God hymselfe otherwhiles
graffeth in the mindes of men, ministringe of hys owne
accoꝝd occasion of godly meditations, like as those thinges
that were done at Hierusalem, gaue cause to the disciples
to talk and common of Christ.

And Iesus hymselfe drew neere.

II Asone as any doe earnestly begin to applye theyr
minde to thatteynement of diuine knowledge, God hym-
selfe vouchsafeth to be present with them, and to sauaour
their godly desyres.

Wherefore they easely perceiue their mindes to be
wonderfully and in a certaine secrete maner inflamed,
their

their counsaile to be directed, and a meane wherby they may profet, to be opened.

By meanes whereof we may learne that the second step or degre, wherby the way is laide open to the knowledge of thinges diuine, consisteth in the sincere callinge vpon the name of GOD, and in the present aide and helpe of the same.

There is no cause why any mā should perswade himself, that he can happily attempte the study of holy thinges, if he first imploze not humbly the diuine ayde, and seke the same to be present with hym.

And for this cause doth Iames cap. 1. grauely admonish vs, that we should aske spirituall wisdom of him that giueth it, namely God. &c.

One of them answered whose name was Cleopas.

III The third degre of profyting in thinges spiritual, is the diligent conference with others, especiall ye with the learneded soyle.

And God is wont alwayes to those that with all their harte long after the knowledge of heauenlye thinges, to minister apt helpe and instruments of all soyles. For the holy ghoſte commaundeth Phillip to appoche moze nare A. 2. 9. to the chariot wherin the Eunuche (quene Candaces chief gouernour) was caryed to the intent he might clere ly interpret the scriptures read but not vnderſtanded.

God by an angell willeth Cornelius the Centurion, to send speedily to Ioppa for Simō Peter, of whom he mighte A. 2. 10. be instructed in the doctrine of true religion. And here in this place Chriſt himſelfe cometh forth in his owne person rather then those his disciples shoulde be destitute of a faithfull instructor.

What, that a place very profytable to the commendation of the heauenly doctrine falleth in, where it is sayde: That Iesus of Nazareth was a prophete mightye in deede and in worde before God and all the people? Truly very notable effects of the celeſtiall doctrine are here set forth before our eyes.

Yea

Yea and certaine women amonge vs.

III They that couet to pꝛofyt in founde & holy doctrine, what time they haue diligently conferred as touching the trueth with other godly menne of all sortes and degrees, in the fourth place they shal exactly weigh and perpende all mens opinions, sayings, interpretations, disputations, yea they shall marke also visions, revelations, dreames, of whiche the Prophete Ioell speaketh cap. 2. signes and wonders, and of al these things so farre forth as in them lyeth, they shall prudently shewe their iudgement.

Finally they shall trie all thinges (as the Apostle sayth. 1. Thess. 5.) and holde that which is good.

But that all sortes of men ought woꝛthily to employ their endeuor to the doctrine of piety it is plaine and euident, soasmuche as we see the care and dutie euen of women also toward Christ crucified, dead, and buried, to be here behemently prayesd and set forth.

They found it euen so as the women had saide.

There is good hope, that the godlye may there verie well pꝛofyt and goe forwarde whers as consent and agreement is founde in sounde doctrine, which alone is of great importance to the establishing of Gods church, and to the amplyfying thereof.

And he saide vnto them: O yee fooles,

V After the opinions of other men heard and prudently weighed, there remaineth an other marke, or yest step, whiche the disciples must climbe. That is, that the iudgement of the Scriptures themselves, which is most perfect and aboue all other, may alwayes be harkened vnto.

For vnto these must of necessity be referred, whatsoeuer is at any time produced as touching the doctrine of trueth. We see how Christ and the Apostles doe sozty see all their assertions with the testimonies of the lawe & the prophets: how much moze mate is it therfoze y we
Rich

Which fall to the authoritie of the lawe, of the prophetes, Christ and Apostles: Upon this foundation whatsoever is built, that shall be certaine, sound, and stable in the church, and he shall be iudged to haue more profited others, whoe soeuer shall build in this sort.

Againe it can not be chosen, but that it must needs fall, whatsoever is taken from any other place, and substituted for sound doctrine.

And they drew neere to the towne,

VI. They that haue now in that order that is spoken, not vnbaptized, profited in the knowledge of the truth, must learne that it is their partes, to thank and declare at all times, the thankfulness of their hearts, as well toward God that distributeth to every man his gifts in such measure as pleaseth him, as also toward men by whom they know and confesse themselves to be holpen forwarde.

For to those that are thankfull, and doe rightlvs use the gifts graunted vnto them, God willingly giueth more, and committeth vnto them as it were new talents: But from the vnthankfull, and those that either knowe not or will not vse them aright, are taken awaye againe, euen those that they haue already gotten.

And their eyes were opened.

Eruey they that are thankfull, do see in themselves manifest increase of knowledge, God vnboubtedly augmenting and bewtifying his gifts in them.

And in this behalfe we see the Apostle Paule praying with great effect to God the father, that the loue of all his hearers might yet more and more abounde in knowledge, and in all spirituall vnderstanding, &c.

Ephes. 3.
Philip. 1.

And they rose vp the same howre, and returned.

VII. So: eouer when a man is come to the exact knowledge

ledge of the truth doe thither, no wise thinke that hee ought to cease but shall inuoyur himselfe by all meanes possible to bring others also to the same knowledge.

Therefore he shall freely and vnhappily confesse the known truth, he shall labour to teach and instruct others both privately and publicly so far forth as opportunity will serue he shall quietly and friendly confer with other learned men, moued not so much with desire of teaching as of learning, and finally in all his actions hee shall let before his eyes both the eoyging of his heauens and increasement of the church.

For to those ends most chiefly, God giueth to the faithfull the excellent knowledge of things spirituall, with those graces the which doe lead to their good will towards God and men, by this meanes concord and agreement in doctrine is nourished in all Churches, and to be thoyte, by such diligence is the Church of God confirmed, encreased, and preserved.

II. Example.

An other example out of Mathew cap. 16.

When Iesus was come into the coastes of Cesarea philippi, he asked his disciples, saying: whom do men say that I, the sonne of man am? And they sayde: Some saye, Iohn Baptist, and some, Elias; and others Hieremias, or one of the prophets. He sayd vnto them, but whom say ye that I am? Then Simon Peter answered, and said: Thou art Christ the sonne of the lyuinge God. And Iesus answered, & sayde vnto him: Blessed art thou Simon, the sonne of Ionas, for fleshe and bloode hath not reuealed it vnto thee, but my father which is in heauen. And I say vnto thee againe, that thou art Peter, and vppon this rocke will I builde my Church, and the gates of hell shall not preuaile against it. And I will giue thee the keyes of the Kingdom of heauen, and whatsoeuer thou shalt binde vppon earth, shall be bounde in heauen, and whatsoeuer thou shalt lose on earth, shall be loosed in heauen.

There

There is no man but perceiveth the Evangelist Mat-
thew to commendate, both and after what sort Christe
cracked of his disciples the confession of faith, in what
manner of confession Peter made in the name of all the
rest.

Therefore we shal not vnaptly affirm that State of this
reading to be that the confession of faith ought necessary-
ly to be made of every one of vs.

And that this state pertaineth to the kinde didascalick
it is more manifest then that is needeth to be proued.
This state being presumed, these things may profitably
be noted as referred to the same.

And they thide some say John Baptiste. I. It is no easie matter alwayes to render a pure and
perfect confession of the trueth.

For oft times, partly by reason of the wonderfull myste
and ignozaunce continually cleauing to them; and partly
ly through the great plenty of obscure and darke disputa-
tions, diuers iudgements, and vargable opinions, of other
things which are supposed to be wise; the diuine sea euen
of excellent and good men are in such wise letted & hin-
dered as that they can not determine any thing certayne
touching matters of religion.

Examples herof if euer there were any, be in these our
dayes most chiefly to be seene. And thus it is that
many be in such sort, if they doth embrace any greatly in
hande, that is at the least touched with any care at all, of
his saluation, to be fully resolved in his conscience not ou-
tweyning matters of faith, nor then can he and yete pertaine
any cause; whiche he should refuse to do, as is now shew
of this therefore, he doth hide himselfe from the light, that
the opinions of others may see, but he doth rather require
that he may see the people themselves which have heard
and seen many more and greater things then others
would freely confesse at once.

Flesh

State

2. d. 1. 1. 1.

Kinda d. 1. 1.

1. 1. 1. 1.

Rom. 14

For the iudgements of bindinge and loosinge, is no other where rightly & lawfully exercised saue in the true church. Wherefore a pure confession of Faith by vs made, causeth that every one of vs also is knowne to be a lively member of Gods Church, and that we are safe from the power and snares of p diuill, and may besides that iudge prudently of all thinges that are done, or ought to be done in the Church. And in this wise, as well what belongeth to the whole Church, which resteth in the pure confession of the Faith of Christ, as also what perteyneth vnto all men yeldinge a sounde and sincere confession, it seemeth to be abundantly declared.

But wee will add also a thirde example out of John III. Example.
cap. 4: in which are learnedly discussed certaine poyntes as touchinge the nature of Faith.

There was a certaine Ruler, whose sonne was sicke at Capernaum. Hee, when he hearde that Iesus was come out of Iudea into Galile, went vnto him, and besought him, that he would goe downe, and heale his sonne: For he was euen at the point of death. Then sayd Iesus vnto him: Except ye see signes and wonders, ye will not beleue. The Ruler saide vnto him: Syr, goe downe before my sone dye. Iesus saide vnto him: Goe thy way, thy sonne liueth. And the man beleued the word that Iesus had spoken vnto him, and went his waye. And as he was now goinge downe, his seruantes mette him, sayinge: thy sonne liueth. Then enquired he of them the hower when he began to amende. And they saide vnto him, yester daye the seuenth hower, the feuer leste him. Then the father knewe, that it was the same hower, in the which Iesus had saide vnto him, thy sonne liueth. And he beleued, and all his householde.

John the Euangelist pronounceth very well that the man beleued the worde, that Iesus had spoken vnto him. And straight way he addeth also: he beleued, and all his householde. And in the very discourse of the narration, it is shewed how he & all his house was indured to beleue.

These things therfore doe cause me to affirme, that in this present reading is declared howe & by what meanes, faith springeth and is confirmed.

State.

kinde

Wherfore the state shall be, touching the nature of beginning and encreasement of faith. And that this state is to be attributed to the kinde didascalick, ech man may easely without any teacher, perceyue.

He when he hearde that Iesus.

I. first of all are put forth & heard certaine things of god, and of his god will and benefites towardes mankinde. The beginning of faith consisteth of hearing: and hearing by the worde of God.

He went vnto him, and besought him.

II. By hearing the worde, the minde of man is turned vnto God. Wherouer man wiltheth and praieth that he may be made partaker of Gods benefites. And so to praye our necessitie enforzeth vs.

Except ye see signes and wonders,

Ephes. 1.

III. A weake and wauering faith in men, displeaseth God: yet God according to his mercye voucheth safe to make the same moze stronge and perfect. Faith is the gift of God, and he encreaseth it being giuen. Wherfore we ought with the Apostles to praye ofte times vnto God, and saye: Lorde encrease in vs our faith.

Luc. 17.

Math. 6, 8. 14

15. 16.

Luk. 7. 12.

17.

Rom. 4.

There be very many places of scripture which testifie, that there ought to be distinguished certaine degrees, as it were and encreasements of faith, and one while an infirme, weake, & vnperfect, an other while a stronge, stedfast, and perfecte sayth to be noted.

Lorde goe downe before he dyeth.

III. Faith being somewhat encreased by the grace of god, proceedeth moze franchly to entreat and call vpon God. Whrough pure and earnest inuocation all things are obteyned at Gods hande.

Goe thy waye, thy sonneth.

V. The faith as yet not fully perfect God mercifully labeth vpon, & reneweth vnto it according as it desireth.

And

And through faith men obtaine of God most ample benefites, like as spirituall, so also corporall.

Mat. 8. 9. 13.
Mark. 16. 3. 10
Heb. 11.

The man beleued the worde.

VI. Faith by the worde and promises of God is erected, receiveth strength, and is made perfect.

Nowe as hee was goinge downe,

VII. Man becommeth dayely more stronge in faith, that after the example of Abraham, he may euen without hope beleue vnder hope, whylest namely the certaintie of gods promises doe alwaies more and more appere, and god neuer ceaseth to new benefites to betwisy & adorne y godly.

And he beleued and all his householde.

VIII. The incomparable force and effeate as well of the worde of God, as of Faith. For both the certaintie and truth of Gods worde beinge made manifest doth stirre by faith in a greate number, and also the notable faith of one man beinge put forth for an example vnto others, inuiceth euen these also after a sorte to beleue.

In respecte whereof we may see the examples of the faith of the holy Sainctes in the Scriptures worthy of imitation to be set before our eyes. Thou sasse therefore howe aptely it is declared throughout y whole narratiō, by what meanes faith is ingendered, & at y length becometh perfite.

How. 4.
Heb. 11.

One example more if we shall add, we will so make IIII Example.
an ende. That shall be taken out of Marke, 16.

After that he appeared to the eleuen as they sat together, & reproveth them of their vnbeliefe, and hardenes of harte, because they beleued not them that had scene him, beinge risen vp againe. And he sayd vnto them: Goe yee into all the worlde, and preach the Gospell to euery creature. Hee that shall beleue, and bee baptized, shall be saued: but hee that will not beleue shall be damned. And these tokens shall followe them that beleue: In my name they shall cast out diuells and shall speake with newe tongues, and shall driue away serpentes, and if they shall drinke any deadly thinge, it shall not hurt them: they shall laye their hands on the sicke, and they shall recouer.

Qii.

So

So after the lorde had spoken vnto them, he was receyued into heauen, and sate on the right hand of God. And they went forth, and preached euery where, and the lord wrought with them, and confirmed the worde with signes that followed.

Saith thou not, howe Christ bybraideth his sluggish disciples with their incredulitye & hardenesse of hart? Therefore least we at any time be reprobous for the like, we must take diligent heede, that, after we haue harde, beleue, and embraced the Gospell, we cleaue constantlye to the same.

State.

Wherefore let the state of this reading be: that the Gospell is constantly and freely to be cleaued vnto. As for those thinges that folow in the texte, they shall aptely be taken in stead of arguments or reasons confirminge the same. Neither truely shall it be a hard matter so to applane all the partes thereof, as that they may be agreable to our purpose.

Bycause they beleueed not them that had scene him, being risen agayne,

I The first reason. We ought to sticke fast vnto the Gospell of Christ, for the authorities sake and testimony of those men that haue scene, hard, and declared the same vnto vs. For thus saith Christ Act. 1. to his apostles: Ye shalbe my witnesses, not onely at Hierusalem, but also in al Iury, & Samaria, & euen to the worldes end. Peter likewise Act. 2. saith: This Iesus hath god raised vp, wherof we are all witnesses. And Iohn in his first epist. cap. 1. That which was fro the begining, which we haue heard, which we haue sene with our eyes, which we haue looked vpon, & our hands haue handeled of the worde of life: and the life appered, & we haue scene it, & doe also beare witnesse, and shewe vnto you that eternall life. God will haue therfore the testimony of such men to be accounted of most great weight and importance amongst all men.

Goe into the whole world and preach.

II. The second reason, of the edicte or commaundement of Christ.

Christ. Christ gaue in charge to his apostles, & they should publish the gospell to all nations. By the same diligence, no doubt, it is commaunded also vnto vs, that we should with all our endeuour embrace and reseyne the same.

Hee that beleeueth, and is pabtizd.

III. The thirde reason, of the promise and threateninge, which are annexed to the commaundements of God. In like manner we see promises and comminations adioyned to the preceptes of the Decalogue. Exod. 20.

And these tokens shall folowe them that belecue.

IIII. The fourth reason, of the manifolde giftes, where- by God vnto this end and purpose garnisheth and illustrateth his Church, that the certaintie and excellency of the Euangelicall doctrine might be approued.

So the Lorde after hee had spoken,

V. The fift reason. Whatsoeuer thinges haue bene hitherto spoken, are established and confirmed by the ascension of Christ himselfe into the heauens, and by his sittinge at the right hande of the father. For by these two signes or markes, he signified vnto all men, how great his power and dignitie were. And vndoubtedly to ascende by his owne proper power into heauen, and to sitte at the right hand of the father, are most assured argumentes of his diuine nature, in respecte whereof he is in all pointes coequall with his father.

And they went forth and preached every where.

VI. The sixt reason, of the effectes that folowed. The apostles, like as they were commaunded, published the Gospell. They preached also every where: Wherefore the knowledge of the Gospell hath of necessitie come euen vnto vs also and to ours.

So signes and wonders, neither the wonderfull power of the holy Ghost, ne yet any thinge els was lackinge.

All these thinges therefore doe conuince yea and euen compell vs, that wee should ascribe all glory vnto the gospell, and vnto God the author of the gospell, & that we should constantly cleaue vnto the same. For here vndoubtedly are

remembred those things by which men of all former ages haue bene most chiefly perswaded, to embrace, and highly esteeme, the wholesome doctrine of the Church, comprised in the volumnes of the prophetes and Apostles. And thus much touching this euangelicall narration of Mark 16.

There are in the thirde Chapter aforesgoing certaine readings out of the Euangelicall history, explained of vs in such order as we there handled and set forth: and yet nothing letteth, but that the very same, may no lesse profitably then godly, be expounded also in this forme wherof we nowe entreate. Which thing truly I will not stricke here briefly to declare.

That narration out of Mark, 6. as touching the multitude which was thre dayes without meate through y^e desire they had to here y^e most holy sermons of Christ, doth first of all wonderfully commend vnto all men y^e studie of learning and vnderstanding the woꝛde of God. Wherefoꝛe we shall woꝛthily accept this sentence in steade of the state. In y^e second place is added y^e which declareth, y^e al those y^e are touched with any desire at al of profiting in y^e doctrine of true religion, are cared foꝛ of god, and y^e god will in no wise forsake them. I haue compassion (sayth he) on the multitude. Thirdly, by y^e woꝛdes of the disciples suppose that it coulde not be that so many might be satisfied with breade in the wilbernes, may be gathered: that those which prepare themselves to the study of sacred and heauenly thynges, are first hindered and oppressed with many griefes and temptations, before they can attayne to their wished scope, yea and ofte times they strike vpon y^e rocks (as they say) euen in the very heauen it selfe, and are haled awaye from their godly purpose. But whereas christ in y^e fourth place demaundeth of his disciples how many loaves they haue, we are taught evidently thereby, y^e God hath alwayes in a readines diuers apte and conuenient meanes, wherby he may prouide foꝛ the godly, & next after spirituall oꝛ heauenly benefytes minister also corporall oꝛ earthy.

Foꝛ by y^e meanes y^e we least thinke off, god succureth all those

those that labour and be in necessitie. And therefore in the fyfte place Christ giueth vnto his disciples, that they shoulde set before others. For God sendeth alwayes in season teachers, which maye with all speedie and diligence instructe those that are desirous to learne. Lastely and in the first place, they all eate and are sufficed.

They that a litle before hungered and thirsted after the knowledge of the trueth, doe now happely profyt therein, yea and so far forth doe they estesones procede, y there remaineth vnto them, what they may giue and imparte vnto others, and at the length may either publickely or priuately teach the doctrine of pietie vnto the rest.

Nowe that histoꝝ likewise of Mathew 2. as touching the wise men that come from the East to worship Christ, it shall be very easie to applye wholly to the tractation of one common place. The state or common place maye aptly be preferred, as concerninge vocation or callenge.

This state beinge assigned, first of all shall be declared, whensoever God calleth any man by a signe either external or internal, or rather by them both, to the knowledge and confession of the Gospell, or els to some certaine kinde of lyfe, in which he may dayly serue God and profite his neighbour, that he ought not to refuse, but with cherefull harte to come and deuoutly obeye vnto the caller.

In the seconde place where it is reported that Herode and y whole citie was troubled, thou shalt not without cause inculke an exhortation to overcome temptations.

For thus commonly it cometh to passe, asone as any is elected and called of God to a godly worke Satan by and by together with his conspiratoꝝ the flesh and the woꝝde woꝝketh wiles, and leaueth nothinge vnattempted whereby they may withdraue him from his god and holy purpose. But their followeth in the thirde place y which in this kinde of conflict byingeth an excedding great comfoꝛt, namely that against the most fierce and bitter temptations a present remedie is to be sought for out of y holy Scripture.

The lawe, the prophetes, and Apostles doe certifie the conscience as touching things doubtfull, they shewe most appariantly where Christ is to be founde, and where the minde finally may rest in safetie.

For it is euen the holy Scripture alone, that confirmeth and sustenteth this in the knowledge and confession of the Gospell, in sincere faith, in puritie of life and conuersation. Fourthly, where the subtilty of Herode pryncely calling the wise men vnto him is disclosed, shall very well be added that after the first and most grieuous temptations are overcome, and after the minde is confirmed, and that by the ayde of Gods woorde, in his calling & holy purpose, there remaine as yet successiue newe daungers which hypocrites, which false teachers or heretickes, which tyrantes, and such kinde of aduersaries of true religion will soze and contriue.

For as long as we liue here in this life, ther is nothing but perils vpon perils, and euen as if a certaine rancke of troubles were linked together with chains, so doth one distresse after an other fasten vpon the goodly.

But yet we ought in no case to be discouraged in our minds through the frequency or greatnesse of the perills.

Hitherto pertaineth that which followeth in the first place, as touching the departure of the wise men, and the starre againe going befoze them.

Thou shalt here not vnerpertly add, y he which by valiant strivings hath already escaped the daungers of the first and seconde sozte, doth now lye (as it were) at anchor and rest in a quiet baye. For let the Champion of Christ constantly ensure the first signes of his calling; but most diligently let him folowe the scripture, which doth assure him of his vocation and all the order of his dutie, & he shall (vndoubtedly) come vnto that place, where hee shall see Christ in his glory, and obteyne thozough him euermlasting life. He that endureth to the ende, shall be saued.

Thou seeest therefore all the partes hereof not vnaptly to be reduced to one common place, as touching calling or vocation,

location, and perseuerance in the same.

Again in like maner the hystorie out of Luke, 2. as concerning the confession, which as well Simeon, as Anna made of Christ, shall fruitfully be expounded, by declaring out of it, how necessarye it is, that all the faithfull, whensoever oportunitie will serue, should render an account, of that which is alone, make confession of their faith.

And if this is the state of the sayd reading, it shall truly be avouched, as sone as mention shall be made of Simeon.

Secondly at the wordes of Simeon, in which he pronounceth Christ to be put for the ruine and bypyllinge awayne of many, and for a signe which is spoken agaynst, & moouer that a sworde should perce Marias soule, that aptely be intreated as touchinge that poynte, the confession made is alwayes pursued with offences, sondry motions, contentions and great dangers.

The worlde neuer ceaseth to bringe the godly confessors into perill and hazard.

Thirdly, where it is described what maner of person the sayde Anna was, how godly and blameably she lyued, very oportunitely next after those wordes briefely declared, shall be added, that wheresoever the confession of faith taketh place, ther ought also manifest fruits of faith, and manifold exercises of pietie to be sene. Finally that confession is known to be perfect, which on the one syde is accompanied with the perils of temptations & persecution, and on the other side with the notable fruites of faith.

With suche a confession God is delighted, the rest of the godly are strengthened, the enemies are directed and discouraged, the Diuell himselfe is discomfited and subdued.

Fourthly, Anna is reported to haue confessed likewise, and agreeing in al poynts with Simeon, to haue spoken also of Christ to al that looked for redemption. Not without cause therefore shall be declared in y last place, how it becometh, y a confession in al y partes & members therof be agreeable

agreeable with the woꝛde of god, & further, yf it remayne apparaunt, franch, firme and constant, euen to the ende of lyfe. And thus the whole seruise very nere shall be spent about one common place touching the making of a confession of faith. But I feare least ther be some yf wit try out and accuse me to be ouer tedious: wherfoze I forbeare to adde any moze examples.

Further there is no cause why any man shoulde suppose yf here are digested allegozical interpretations. For the state is alwaies drawen forth out of certaine woꝛds apparauntly placed in the narration. Neither is digressiō made in the explication of the parts from the native signification of the woꝛds, which in euery allegory is accustomed to be done. Besides, there is no other thing sought for here, then yf the interpretation of the parts, may both be directed vnto one fountaine of common place, & also conuerted to yf common instruction of life in rightuousnes. For if somtimes out of doctrines, yet for the most parte we see al this order of interpreting to be gathered out of institutions, which otherwise, according to yf forme yf I haue exhibited in the thirde chapter, may be excerpted out of yf same members. And now & the there happen such narrations, as seme to minister very little matter to teache: wherefoze it is no lesse requisite then profitable, yf the partes thereof be expounded after this sort as touching some certaine common and large stretching place. Therfoze truly a man may moze rightly terme all this kind of enarration instructiue of morall, then allegorycall. And to be true that we saye, we will shewe it by an example taken out of Christom.

For he in his homilie 67. vpon Mathew seeking occasion to prouoke his hearers to deserue well of the poynt, selecteth two partes out of the text of the euangelical historie, which he interpreteth of one & the same common place, proceeding in the like order that wee haue done, and so longe tarjeth he in them, as he iudgeth to be most fyt & conuenient.

The one part is of Christ the king make & poze, whiche was contented to be caried vpon a she Asse: wherein Chrysostom teacheth, y^e those things are only of vs to be sought for, which the necessary ble of lyfe both require, and that pouerty is to be taken in good part of al men.

The other, wherein it is sayd, that some layde their garments vpon the Asse, & some spread them in the way: this Chrysostom explaneth as touching helping and clothinge of the poze. Therefore to the commending and setting forth of the poze tendeth the explications of the cause of the two partes, and standinge somewhat long vpon either of them with great sharpnes of speache, setting abroche all the engings of arguments, he exhorteth, vrgeth, solliciteth, impelleth all men to inuencur to be benefyciall to the poze.

Nowe that here are to be seene allegorycall interpretations, no man, being in his right minde, will affirme, but all men may easely perceiue them to bee playne instructions. Howbeit in the same sermon Chrysostom there rather blith an allegory where he auoucheth: that by the Asse is signified the Iewish people accustomed to beare the burthen of the lawe: and by the Colte the Gentiles, which lined alwayes without the law, without burthen, without the discipline of Gods commaundements.

That the Asse likewise and hir Colte were brought of the disciples, soasmuch as the Apostles by the preaching of the word ought to conduct both y^e peoples vnto Christ. That Christ mozeouer rode vpon either beast as they? Lord, for that he gathered to himselfe of either people an obedient Church, and that the Gospell is patiently heard of them both.

That no man forbade the beasts to be brought vnto Christ, because it lyeth not in the power of any man to stop the course of the Gospell.

In the Colt so sodenly admitting one to take his back without kicking, to be shewed the prompt & ready minde of the Gentiles in receiuing of the Gospell.

Againe

Agayne, whilst the Ass commeth after the Colte to be signified, that after Christ hath dynten vnto hym all the Gentiles, the Iewes also will one day with greates zeale follow after.

By the disciples putting their clothes vpon the beastes, that Christ might the more conveniently yet, to be made the teachers of the Gospell, which ought not vnwillingly to bestow all that euer they haue, yea euen their bodye and soule, so that their hearers may be furthered, and the glory of Christ more and more set forth. And thus muche welnigh hath Chrysostom in that place.

But yet there is no man that saith not the interpretations to be very discrepant, where one sayeth, that sozaf muche as Christe was contented to be carped on an Ass and his Colte, we are taught, that we ought to line contented with a fewe thinges, and paciently to beare our necessitie: and agayne soz that Christe was caried vpon an Ass and his Colte, to bee signified those peoples, to wit, the Iewes and Gentiles, that shoulde acknowledge Christ to be their Lord, and receiue his gospell.

Agayne there is founde no final difference, in case where the disciples are reported to haue layed their garments vpon the beastes, whereon Christ ought to sitte, if be one while added, that all men are there admonished: willingly to giue clothes and other necessaryes to the poore, an other while it be sayde to signifye, howe it behooueth the Preachers of the Gospell to bestowe all that they haue, yea euen their bodye and soule for their flock.

Certes those former interpretations are excerpted out of the native sense of the wordes standing in the text, and be perspicuously referred to the institution of Ihsu, whiche thing is the cause, why Chrysostom discusseth them with a more plentifull discourse: but in the later interpretations ones digression is made from the proper signification of the wordes, wherefore that they are allegorycall, and soz that cause the lesse profitable to the information of Ihsu

lyfe and mouing of affections, there is no man that canne well dissemble: whereupon also it pleased Chrysostom to touch them only in few words, and as it were beside the purpose.

These things therfore being duly considered, it will be very easy, to giue a right iudgement as touching the interpretations, whiche wee haue vsed in this present Chapter.

First is briefly & playnly expounded, in passing through all the partes, whatsoeuer belongeth to the sacred narration.

Then to euery parte is ioyned an interpretation, in which appereth nothing hard, wrested, or farre set: but out of the aduised consideration of the words and sentences are those things deduced, which ingender wholesome institutions or instructions of lyfe.

And to make the matter moze clere and lightsom, euery thing is in such sort disposed, that all things are directed to the nature and true vse of one common place. In which respect no doubt the hearers capacitie is better provided for, then if many things and the same diuers and not euident should be obtruded.

Who therfore will deny this maner of interpretinge with great fruit to be exercised, and to be both godly and profitably produced to the people in the Church?

And, as I admonished in the beginnunge, to those that in the partes of the hystorycall narration can not by observing a certayne course and order of causes, effectes, contingents, and suche lyke places, it is no harde matter to make and adorne these kindes of interpretations.

But from allegories, such inesppecially as very necessitie it selfe doth not extort in those places of Scripture which of themselves signifye otherwise some inconuenience, euery man shall by mine aduice (so far forth as may be) absteyne.

We see in so great a worke of the propheticall and apostolycall bookes how fewe are vsed. It is playne that they

they are more apt to delight with the same to teach, and that none but very slender proofes are deriued out of them, & therefore that place is to be giuen vnto them onely after other arguments, whiche haue in them more pithe and strength.

They haue very little or no grace at all, if they be disguised through all the partes of an oration, yea the sacred Sermon which is on euery side powdered with allegories, is iudged verie slender and barren. And in a matter little fruitfull, to couet to seme witty, and to spend much time, no man will iudge it to be the part of a wise man, and of one that seeketh the profit of his hearers. Wherefoze I purpose not to adioyne vnto this our woork any Chapter at al touching allegoyzrall sermons.

These thinges that we should in this manner somewhat more prouly the we thought for prosecute and discourse, we were by the temeritie (if we speake nothing more bitterly) of some mens iudgement, vehemently compelled.

That sometime the whole reading of the sacred Scripture is briefly runne ouer, to the intente some one common place may afterwarde more at large be declared. Cap. VI.

A readinge of the holy scripture how it is vsed of the holy fathers to be declared to the people.



¶ I finde commonly in the sacred Sermons of the holy fathers had vnto the people, the whole reading of scripture (euen so much as had bene recited) to be discoursed with a compendious paraphrase, or some other lyke apte forme of enarration, and y parte which remaineth whole and principal to be consumed in the explication of one common place. And that cometh to passe, not onely when an historycall narration, but also when a tretise of doctrine taken out of the holy scriptures, is in hand. Examples almost infinit are extant in Iohn Chrysostom especially in his expositions vpon the sacred bookes, as Genesis, the Gospel of Mathew & Iohn, and the epistles

epistles of St. Paule. For in his homilie 3. vpon Genesis, whilēt his intent is chiefly to reprove & Gentiles, which supposed & al things created were gouerned by chaunce & fortune, he handleth a common place at large, as touching the reducinge of those that erre into the right way: whence lastlye he falleth to the commendation of almes. Againe in his homilies. 7. & 8. he entreateth of reclaiminge the Gentiles from their erroꝝ, albeit in & later some thinges are added as concerning fasting. In his 4. homilie, after the partes of scripture before read declared, he toucheth the right vse & maner of fasting, and the restraynt of wicked lusts. A good part of his 26. homilie is spent in stirring by the hearers to render thanks vnto God for his benefites receyued. Homilie 27. hee reasoneth at large touching & remitting of wrongs, and & not conelting of reifg ment. In & greater part of his homilie 30. he intreateth of fasting and praier. Vpon the Gospell of Math. homilie 4. Christo declareth in many wordes what maner of people & people of god is & should be deliuered from their sins by Christ, & withal admonisheth euery man to study to shew himselfe faithfull, & to be one of the nūber of Gods people. The night, out of & gospel of Math. which conteine th by storpeall narrations, & out of Pauls epistles, in which is plainly exhibited & handling of manifold doctrine, produce and bying forth no few examples: but seeing euery man sufficiently perceineth vnto what ende our discourse tendeth, no man will think it needful.

Wherfore here we will admonish: how it cometh to passe two maner of waies, & a commō place after the scriptures expounded may be declared at large.

1 Sometime occasion is taken of those things, & in & self cert of the scriptures read are spoken of touched. In the homilie vpon Gene. 26. to speak of thanks to be giuen vnto God after his benefites receiued, he is moued by the example of the gratitudo which he saw in Noe.

Homilie. 4. vpon Mathew, is in good time prosecuted & long

A common place is two maner of wayes declared at large.

long discourses touching the people of God, soasmuche as the angell had sayd, that Christ should saue his people from theyr sinnes.

Homilie 67. vpon Mathewe, it is reported in the texte, that the disciples put their clothes vpon the beast, whereon their Lorde shoulde be caried: Herevpon therefore taketh Chrysostome occasion to speake at large of clothing and releuing every way the poore.

II Againe sountimes a common place is handled in the seconde parte of the Sermon, not for that in the Scripture read befoze there happeneth any mention thereof, but because the order of time, and the state of the Church doe greatly require it.

Wherefoze when Chrysostome in the time of a publike fast toke in hande the interpretation of the booke of Genesis, hee diuers times with verie god cause breaketh forth into a common place of fasting.

So in an other place also in the chiefe and greatest part of his Oracion, he reportieth certayne vices, or both some other thinge not vnlike.

But howsoeuer it shall seme good to deale, it

behoueth wise deliberation to be had at all

times, as touching the choice of the places

that are in this sorte to be handled.

For other thinges serue for

other times, places, & persons,

which also is a thing

commonly known.

Item.



Howe and after what sorte one place of Scripture, or some certaine sentence ought comeniently to be handlede. Cap. VII.



Not alwaies an entier booke, not alwaies a parte of a booke is offered to be declared; but ofte times it becometh the Sermon to be framed to the people, of one onely sentence, or of one place of Scripture, and the same also not very largely stretchinge.

But that the same order of gatheringe diuers common places should here be vsurped; which we haue shewed to be profitable in the premises, it can by no means be: What then, will some manasse, remaineth to be done: In what maner and method shal one place or one certain sentence be fruitfully declared: Wee (so far forth as we maye) will set forth a most yet and absolute forme, which, excepte any shall deuise a better, it shall be expedient for him to followe, and as well for vniuersitie sake, as also if it may become the more clere and euident, we will comprehend the same in certaine obseruations.

I. Before all thinges it is conuenient very carefully to consider and to declare vnto the people, vpon what occasion, or to what ende, the author of the sacred booke out of which the place or sentence is taken, spake and pronounced those wordes.

And that for this cause, that whillett wee declare of what matter wee will speake, and what our purpose is, we may credibly attourne that we will in no wise abuse an other mans sayinge, neither transfer it vnto other purposes then is meete, but blurpe it altogether in the same, or at leaste in the like cause, for which the author himselfe did so speak. After this maner we may see Peter Act. 2. intendinge to interprete certayne wordes taken out of the Psalme, 16. as touchinge Christe risynge againe from death, prudently to add some thinges of Dauid and of his meaninge and iudgemente in those wordes.

And truly it standeth vs very much bypon, to deale faithfully and bypightly in this behalfe.

For it is a greuous offence, yea and the holy Chert is moued with vnspcakable reproch, in case a man doth force or wreste any sentence out of the scriptures to any other ende or purpose then becommeth him.

He that shall be founde to haue done this but once, doth quickly lose all his authoritie with the hearers, and afterwarde, yea euen then when he alledgeth the scriptures aright, he shall hardly bee credited.

To apply aptely and properly the scriptures to present husines and affaires, is the principall vertue that belongeth to a preacher.

II. Where it is nowe discovered, of what matter wee minde to entreate, and declared, that the sentence taken out of the holy scripture accordeth to our purpose, the next point is, that we diligently consider, whether that very sentence, as it standeth in the sacred writer, doth minister any proofes at all, of causes, circumstances, signes, or discriptions, agreeable to the busines of which entreaty is made.

As many as are founde to be such, shall woorthily before any other be brought forth, and as those that be of great weight and importaunce, soasmuch as they answer to the minde and method of the authoꝝ, from whiche it is not lawfull vnaduisedly to depart, and doe in all pointes agree with our matters, shall studiously be digested, adorne, and inculked.

Neither is it a hard matter, to drawe forth such kinde of proofes or argumentes, partly out of the thinges that lye hid and are included in the sentence it selfe, and partly out of those thinges that either goe before or folowe after the same.

Of this kinde I would affirme it to be that Peter Act. 2. in that Sermon whereof mention is made before, to the intent he might shew he rightely usurpeth the sayings of David

Dauid, reduceth into memory, howe Dauid in that he was a prophet, and we befoze hand that Christ after the flesh should take his beginning out of his posterity, and therefore also by the inspiration of the holy Ghost prophesied befoze of Christs rising againe.

And whosoener is but meanelie exercised in the holy scriptures, may easely perceyue, that in the same psalme, as of the death and great defecion of Christ, so also certaine thinges are loynly spoken of his resurrection.

It is not much vnlike, that y^e Apostle Galat. 3. speakinge of the Gentiles that should be blessed in the seede of Abraham, affirmeth those that are of faith, to be the sonnes of Abraham, and howe it was longe befoze tould vnto Abraham, that it would please God to iustifie the Gentiles by faith, againe where he addeth, that the inheritance was giuen vnto Abraham by promise.

III. **W**herfore it is very profitable to make as it were a certaine resolution of the whole sacred sentence, and to examine in a true balancce euery word therein, and diligently to enquire the significance, force and vse of them. And that, to thintent out of euery of thoin may be gathered certaine argumentes or proofes, agreeable to the state of thappointed Sermon, and may afterward be oportunely applied to teach and instruct the hearers.

Of which craft and diligence I meane in drawing forth of proofes out of euery worde well nighe of any one sentence. We haue the holys Scripture it selfe, as a moste expert maistris and most faithfull teacher.

Whiche thing we will straigh wapes make playne, and euident.

III. After the wordes wisely weighed and considered, it is requisite, that we procede with like industrie, to a more exade contemplation of the matters themselves, or assayes, which in euery sentence are signified.

For it is not very lykely, that there shoulde any where happen thinges of them selues so barren, that a man

may not out of the (if at least he be not altogether endued with a blount and blockish witte) deuise and excogitate some proofes profitable to teach. He that hath once thoroughly sifted and examined the thinges, whereof he entreath, may easily finde the meanes, to make his oration become both frutesfull, plentifull, and delectable.

We see in this behalfe the Apostle Paule, after arguments drawe out of euery woorde of one peculiar sentence, to heape vp still a plentifull matter of other proofes, and the same flowing out of the nature of the thinges themselves.

The examples which we will a litell after touche, shall plainly testifie this thinge to be true.

V. Last of all, to him that feareth and suspecteth that he shall want sufficient matter of speaking, we giue this aduice namely that he put befoze his eyes, the places of inuencion, which he knoweth to be attributed vnto that kinde of sermons, to which the sentence of the sacred author appertayneth. For euery kinde of sermon, (as is also sayde) hath certayne proper and peculiar places of inuencion, the order whereof beinge attentively considered, we are oftentimes admonished of many thinges, which maye aptely be spoken of eche kinde of busines taken in hande.

Wherefoze him that shall speake of a sentence or state of the kinde didascalick, we remitte to the places of inuencion as well diuine as other not diuine; that he maye so longe exercise himselfe in them; as that he maye procure for his true meete and sufficient furniture therby.

Of which thinge we then also made mention, when as we heaped together some thinges as touchinge the places of the kinde didascalick, in the seconde Chapter of this present booke.

But to come to examples, where a full furnished explanation of one place or sentence is to be seene, we haue none more famous in the whole bodye of the holy Scriptures, then in the Epistles of the Apostle Paule.

Which

Which albeit they be rather written in a scolasticall, then in a popular kinde of speaking, yet doe they import vnto vs no small helpe to the due framinge of Sermons to the people.

The first example very notable thou shalt finde in the fourth Chapter of the Epistle to the Romans, where this short sentence or place out of Genesis 15. Abraham beleued god; and it was imputed vnto him for rightuousnes, is with wonderfull pudence and dexteritie expounded at large. The wordes truely are very fewe, if thou respectest the number, but if thou lookest into the sense, thou shalt perceyue in them to be most strongly proued, that men are iustified by fayth, and that great plenty of argumentes are ingendered therein.

I. Example.

The state of the whole disputation, the Apostle had prefixed before in the 3. Chapter, saying: We suppose that a man is iustified by faith without the workes of the lawe. To the confirmatiō therfore of this state, he indgeth y noble example of the iustification of Abraham to be most fitte and convenient, to the intent he might gather by order of reasoning, that all other men also are in like maner iustified by fayth.

State.

I. Argumente.

Which his purpose he himselfe doth not obscurely declare, when a litell after he sayth, that it is not so written for him onely, that it was imputed vnto him for rightuousnes, but also for vs, to whom it shalbe imputed if we beleue in him that raysed vp our Lorde Iesus from the deade &c.

Howbeit not contented to haue shewed in this wise that the said sentence agreeth wondrously well to his enterprised business, he denieth it into partes, and out of euery parte draweth forth newe argumentes.

Wherfore sozasmuch as in that sentence wherein it is sayde, that Abraham beleued and in beleuinge was iustified, by and by out of the worde beleue is this argumente subtilly contriued.

If Abraham be iustified, for that he beleued, it followeth of necessity y he was not iustified by workes. In asmuch Ephes. 2.

as faith and workes are after a sorte repugnant the one to the other: Now the Apostle rendreth this argument thus: If Abraham were iustified by workes, he hath wherein to glory, but not with god. For what saith the scripture? Abraham beleueed God, and it was counted vnto him for rightuousnes. From hence the Apostle bendeth the earnest contemplation of his minde to the signification of the word, Impute: out of which he produceth the seconde proofe to this effect. To him also that worketh not, but beleueeth in God that iustificieth, his faith is by grace counted for rightuousnes. But it shoulde not bee sayde, to bee counted by grace for rightuousnes, if he had deserued it by workes: for then it shoulde rather bee called wages or debte. Iustification therfore cometh not by workes, but freely & by grace. Like as in the former argument consideration is had of the antithetons, to worke and beleue: so here wages or debte is set against imputation.

Thirdly the Apostle exactly noteth the forme of speaking, To count or impute for rightuousnes. For it cometh to his remembrance howe in the Psal. 31. that man is called blessed, holy, and rightuous, to whom the lord imputeth not sinne: Wherefore he determineth that to impute vnto rightuousnes, is enen all one with not to impute sins. For to remit or not to impute sinnes, is as much as freely to pardon the, or to iudge one rightuous without desert. Iustification therfore cometh by grace, and not by workes. And this is it that the apostle so studiously saith: That God imputeth vnto man rightuousnes without workes. Wherefore out of euery worde we see notable reasons to be drawn. Howbeit the apostle proceedeth yet further, and as we admonished in the 2. obseruation, he diligently enquireth what time faith was imputed vnto Abraham for rightuousnes.

Nowe he findeth that thinge, to be done about fourtene yerres before Circumcision. Of this circumstance therefore of time, he gathereth in the fourth place well more after this manner: If Abraham had bene iustified by workes, then chiefly by circumcision,

But

But by this he was not iustified, forasmuch as righteousness was imputed vnto him longe time before he was circumcised. Therefore in no wise cometh righteousness by workes. The wordes of the Apostle as they stande in the text are playne. Furthermore The apostle interlaceth forthwith the fift argument, taken of the vse and signification of circumcision, Abraham receyued the signe of circumcision as a seale of the righteousness of the faith which he had, when he was vncircumcised. Which we maye take euen as if he had sayde: Circumcision is not therefore receyued, to the intent any man shoulde be iustified thereby, but that it might be a seale of the assurance of righteousness now before receyued by faith. For a man must alwayes first beleue and confesse his faith, or euer he can rightly vse any sacrament instituted of god: and vntlesse a man also be indued with faith doe receyue the sacramentes, there is no cause whye he should hope y they will become hole some vnto him.

There is no man that knoweth not the sacramentes to be signe of the covenannt made before with God, and that they are added as seales of our reconciliatiō with God, like as after y bargainers are agreed betwixt them selues wittinges and seales are accustomed to be made.

The first argument followeth of that, y we shewed to be digessed in the fourth place. Seeing nowe it appereth that faith was imputed vnto Abraham for righteousness before he was circumcised, & whilest he was yet vncircumcised it is a plaine race, that the Gentiles also which are not as yet circumcised, neyther dare chalendge to themselves any god worke, may be iustified by faith: and generally that vnto all men; whether they be circumcised or vncircumcised, righteousness shalbe imputed, so that by the example of Abraham (which is indifferently the common parent and prince of all beleuers as well of the circumcised, as hauing vncircumcision) they repose their faith and confidence in God;

and also add made by A. and all the

Hec

Hee receiued, saith he, the scale of the rightuousnes of the fayth which he had, when he was vncircumcised, that hee shoulde bee the father of all them that belecue, not beinge circumcised, that rightuousnes might bee imputed to them also. And the father of circumcision, not vnto them onely which are of the circumcision, but vnto them also that walk in the steppes of the fayth of our father Abraham (which he had) when hee was vncircumcised. **Whereouer in § seauenth** argumente he declareth that rightuousnes befoze god happeneth by faith, soasmuch as it can not be that rightuousnes shoulde be receyued by the Lawe. Of which thing he renoweth also in the causes. For where the lawe is, there immediately followeth transgression: for such is our imbecillitie and weakenes that wee can neuer exactly fulfill the lawe. And where transgression is, what, I beseech you, is to bee looked for but the wrath of god?

VII.

Rom. 8.

By the lawe therfoze o: by woorkes wee can by no meanes attayne vnto rightuousnes.

VIII.

But to the intent he might the moze easly perswade the same thinge, he inserteth two inconueniences, which, if rightuousnes were not to be looked fo: but by the lawe, shoulde of necessity followe. If rightuousnes or the inheritance of spirituall benefytes shoulde then onely be receiued, when the law were of vs thoroughly fulfilled, our faith no doubt should be void, & the promise of god of none effect. But § it is a very absurde matter in case any shoulde auouch it thus to be, every man perceyueth. For **GOD** undoubtedly performeth that which he promiseth: as he that neuer ceaseth to be true and iust of his woordes. And where as is the certaine, firme, & infallible promise of God, ther our faith ought in no wise to waver o: doubt. Let these thinges therfoze be taken in steade of the eight argument.

IX.

But nowe againe the Apostle stayeth somewhat at this, that the holy scripture testifieth that the promises belong not onely vnto Abraham but also vnto **all his seede**. In which consideration beinge occupied he remembreth that

that in the olde Testament the Gentiles also are contained in the seede of Abraham. For it was saide vnto Abraham Gen. 17. I haue appointed thee to be the father of many nations.

Wherefore hereupon also he produceth an other argument, which is framed in this sort: The promised spirituall benefyts shal redound also to the seede of Abraham. But the Gentiles are known to be the seede of Abraham. Ergo, the promised benefites shal come in like maner to the Gentiles, though destitute of the lawe and voide of good works. Be this therfore the ninth argument taken of the proper signification of the woꝛde Gentiles or Nations, and it belongeth to the places of inuention of whiche mention was made in the first obseruation.

X The tenth argument is added to deriued of the nature of the things themselves, which kind of proofes we shewed to be meete and requysite in the fourth obseruation. Abraham, saith he, aboue hope, beleeued vnder hope, that hee shoulde be the father of many nations: according to that which was spokē to him: So shal thy seede be. And he not weake in the faith, considered not his owne body, &c. The apostle in pꝛe describeb the nature & force of the faith, which is imputed for rightuousnes, and sheweth that it was very excellent in Abraham, and far greater then any man could beleue. Genes. 15

He saith the true and perfect faith, both assuredly & undoubtedly lay hold vpon those things, the excede mans reason, & by no meanes are indged to be hoped for, & besides, the it neglecteth, dispiseth, & utterly remoueth all things the are thought to be a let or hindꝛaunce vnto it. For it alwaies leaneeth vpon God, to whom nothinge is impossible to be done. Such and so great a faith therfore seeinge it shined forth in Abraham, it pleased god with merciful eyes to be- hold it before al other works, & to impute it for rightuousnes.

XI Last of all, the holy Apostle going about to bring his explanation to an end, auoucheth that the same meane or way,

way, & Abraham was iustified by, ought also to be applyed vnto vs: for therefore were those thinges written of Abraham, to the ende we might know, & we in like maner by the example of Abraham shoulde without woorkes be iustified by faith. And thus much touching the interpretation of one shoyt sentence.

II. Example

The seconde example being no lesse notable then the first is extant Galat. 3. where euery word of the most known promise made vnto Abraham Gene. 22. In thee all nations shall bee blessed, is so expounded and declared, & it likewise teacheth & men are iustified before God, not by the woorkes of the law, but by faith.

III Example.

But yet far away surmounteth the third example which occurreth Heb. 5. & 7. where euery member of the fourth verse of the Psalm. 110: The Lorde hath sworne and will not repent, thou art a priest for euer after the order of Melchisedec, is with such great arte, industrie, & grace opened and explained, & I neede not doubt to affirme, & no mans wit without the speciall direction of & holy ghost is able to immitate the like. For truly the apostle with many & diuers proofes take out of & one testimony of scripture, plainly teacheth in & same chapter, & in the three following: first that Christ is the true priest after the order of Melchisedec, and & the said prophesie of & Psalm. 110, both most chiesely agree vnto him: secondly, & the priesthood of Christ is far more excellent then the priesthood of the law, which was after the order of Aaron, or Leuiticall: thirdly, & by & priesthood of Christ appointed & established through the patesfaction of the Gospell, the priesthood of Aaron is abolished: fourthly, that by the priesthood of Christe once constituted and conformed, the olde ceremonies and sacrifices, yea, and the law it selfe take an ende.

What man would haue thought, that out of one verse or clause might haue bene drawen, matter of so many weighty poyntes of Christian doctrine, and so diuers and sundry proofes for euery poynte: But thus it is, to whom the

The holy ghost becommeth a scholemaster, vnto those all things are easie, playne, penetrable, and ready. The thing it selfe speaketh, that all that are placed in the Ecclesiasticall ministration, are not so far from the instructed of the holy ghost, & they may be counted equal with the Apostles or other pillars of the Church: wherefore it is very requisite that the study & diligence of imitation should appere and shine forth in them, and when they perceyue themselves not able to attaine the vertue and maiesty of the Apostolike phrase of speaking, then let them diligently next after the Apostles follow the steppes of the holy fathers, whiche we know with great laude and fruite in the kinde didascalick to haue explaned sentences or single places of scripture in the Church.

Christostom in his first Tome learnedly expoundeth in a iust homilie those words of Gene. 3. I will put enmitie betwixt thee and the woman, betweene thy seede, and hyr seede, &c. There is also an homilie as touching these words of the Psalm 9. I will declare all thy wonderous works. An other of the words out of the Psalm, 25. Leade mee in thy trueth, and teache mee. Agayne of the words out of the Psalm, 27. The Lorde is my light and my saluation: whom then shall I feare? Pozeouer of these words out of the Psalm, 85. Be not angry with vs O Lord for euer. Item out of the Psalm, 122. Peace be within thy walles, and plentiousnesse within thy palaces.

II In the second tome is read an homilie concerninge those words of Math. 25: That which ye haue done to one of these little ones, ye haue done vnto mee.

III In the thirde tome are expounded in entire Sermons these places: out of Iohn 4. The true worshippers shall worship the father in spirite and trueth. Out of Iohn 15. Yee are my friends, if ye doe whatsoeuer I commaund you: which sentence he explaneth in two homilies. Out of the 1. Cor. xi. There must be heresies, that the approued might be knownen. Out of other writers other examples may be had.

III. Example
out of the 1.
tome of Chri-
stostome.

Howbeit whensoever the members of a sentence or any place, be in that order which is spoken off, expounded and declared, it is the parte truly of a wise interpreter to consider, what speciall poyntes bene expedient out of them, according to the state of the church and the publique vtilitie or necessitie, either largely or compendiously to be handled.

This thing is also to be understood, that those, to whom it apperteyneth to preache of present businesse & affaires offered by occasion, doe sometimes excerpte some sentence or place out of the scripture, and apply it to their purpose, sometimes agayne vnder no place of scripture at all in the beginninge.

What time therefore they preface to their Sermon any place of Scripture, they shall very aptly haue recourse vnto that forme of interpreting, whiche in this presente Chapter we haue indeuoured to shew and commend vnto all men.

¶ A simple Theame how it ought to be discussed in the kinde Didascalick, Cap. VIII.



At times in this didascalick kind in which we are yet busy, hauing one while no reading or sentence of holy scriptures going before, an other while agayne after somewhat hath bene declared out of the scriptures, it becometh vs to handle simple theames, and to entreat sometime more largely, sometime more briefly, of faith, loue, hope, the law, sinne, death, of the Gospel, and such like. Luke reporteth Act. 24. that Saint Paule disputed before the president Felix, as touching iustice and temperaunce, & of the iudgement to come. Which disputations would god we might haue had, they would haue bene, no doubt, greatly for our commodity.

Genes.

Nevertheless we will assay, to exhibit a certayne order of examining those theames, profitable and easie to be knowne to all men.

It must bee called to remembraunce, that there were two formes or orders of places of invention once attributed of vs vnto this kinde, in the former wherof we reherced the diuine places, of vs afterwarde termed some where generall, that is to say, doctrine, redargution, institution, correction, and consolation; in the latter we disposed partly the places which commonly after the received maner they call logicall, and reduce them to certayne questions, partely other also taken out of Diuinitie it selfe.

Now therefore let vs see, howe by the direction and ayde of those places, a single theme may and ought to be expounded with the fruite of the hearers. But to the intente all this deuise may become the more clere, and euery man the sooner perceiue it, wee will comprise in certayne obseruations, whattsoever conduceth thereto.

Obseruations

I It seemeth good by all meanes, that he that will declare a simple theme, doe prescribe to himselfe (following the example of the Logicians) a certayne order of questions and exactly serch: *first*, What it is of which the sacred Sermon is appointed: *secondly*, what partes, or how many formes be thereof: *thirdely*, what the causes bee: *fourthly*, what the duties or effectes: *fiftely* what thinges be of aliuaunce therevnto: *sixtly* and lastely, what contraries it hath.

Neither shall any man thinke this order to be dispised seeing it is very much profitable, as well for the teacher as also for the learners, to haue a certayne method retained and kept.

But me thinketh I here some man objecting vnto me: that this forme of entreating which I speake off, is more frequented of Aristotle and of his followers the Logicians, then of the Diuines.

And

And that very seldom or neuer among the prophets or holy fathers are to be founde any sermons simply declared in this method.

Lastly I will say that, which is true. As the entreching and drawing forth of the nature of euery thing out of darknesse, as many (certes) as are wisely occupied in the office of preaching, so oft as they will entreat of simple theames, doe set before them, as a rule, this order of questions. But yet this difference is to be marked betwene a Logician or philosopher, and a diuine preacher. The Logician truly by his owne proper right, as he undertaketh and promisseth y^e he will better & bring forth whatsoever may probably be sayde of euery argument y^e is offered, & imagineth y^e he hath disciples desirous to become philosophers, very curious and subtelly pursueth the course of all the saide questions.

But the Diuine, and specially the preacher, whiche professeth himselfe to be the teacher of the whole multitude, and in it of a greate number of vlearned, suffereth not his oration to be enclosed in so narrow straightes, but as one raunging in a champion felde, chooseth those questions onely to be explained, whiche he supposeth to be moste congruent to the vnderstanding of his hearers, and also most fyt for the place and time.

Wherfore albeit he premeditating at home in his studie what thinges are expedient to bee propounded in the Church, haue those questions before his eyes as the moderators of his thoughtes, yet after that he hath some while debated the matter, he sticketh faste in the inuestigation onely of one or two or els of thre questions at the most.

Wherupon therfore grew the custome, wherby for the most part the pastors of churches do in the first place learnedly discouer, what the thing is of whiche they purpose to entreate.

And here if they be perswaded that the thing is known already

ready to the hearers, then with god cause pretermitt they that question. From thence they procede to an other question, whiche they daeme to be most conueniente for the place time and persones, and doe alleadge somewhat peraduenture of the thirde question, whiche is as touching the causes.

This being accomplished, they passe to that whiche is the fourth in number, namely, concerninge the duties or effectes.

And in this wise with the explication of two or haply of thre questions they make account to satisfy their hearers. Sometimes, and that not selde, there happen thinges, which in no case doe admit all the said questions in Diuinitie. As for example, there is offered a thing that can be deuised into no parts or formes: Why then should there be a question pressed of diuers partes or formes? In lyke manner when there can be giuen no contraries of a thing, doubtles it were very ridiculous, to assigne a question to be discusse of contraries.

To be short, there may happen also such a theame, as may easily be conueighed through all the orders of questions, yet not withstandinge the godly Preacher, forasmuche as he enioyneth (as I sayde) free libertie, and delighteth in mature deliberation and in sage aduice taking, among many choseth not aboue two or thre questions to be declared in the sacred assembly.

The Logician and Philosopher doe gladly trye what they are able to doe, and doe take pleasure in vauntinge of their wit: but the Preacher for his parte, weigheth and considereth what is most expedient to be done, accordinge to the place and time, for the godly instruction and information of good men.

Where finally if it bee greatelye for the behoofe of the Church to haue many questions expounded, yet shall it be the parte of a wise teacher to reserue some till an other time.

II After

II After thou hast disposed and set in order the questions which thou iudgeth will serue thy turne, thou must haue recourse to the places of the second forme; those in especiall, which the diuines receiue out of the schole of the Logicians to be used: and according to their direction, thou shalt excogitate whatsoeuer may conveniently be sayd of the purposed theme.

But in such sorte that these things be gathered together, that, so farre forth as may be, each thing may bee drawn out of the fountaines of the scriptures, or at the least confirmed by the testimonies of the same. And albeit there occurre no where in the sacred Bookes common places explained in that order, whiche the questions and places to them attributed doe prescribe, yet may it truly be affirmed that some diuine common places are to be founde, of which so many and diuers things here and there scattered in the Canonickall Scriptures are put in writinge, that if the same were bounde together (as ye would saye) in one bundell and broughte forth, vndoubtedly we should see those places handled in a iust method.

For here certes is founde that out of which maye be framed a definition, there that conduceth to the furnishing of a diuision or partition, elles where are distinguished certayne causes, there is agayne where are shewed duties and effectes, in some place occurreth that which is to be counted for a contrary, finally there can scarcely anye thinge be required necessary to the openinge of the nature of a common place, which a painefull man and one exercised in the holy Scriptures may not drawe out of them. And by this meanes it is brought to passe, that those things which are put in order and alledged as touchinge a common place, all men may perceyue to be deriued out of the Scriptures, and for that cause to be of great weight and importance.

III. Whoeuer places which in the second forme we called diuine or Theological, are in like maner to be considered.

For euen these also doe minister vnto the minde very high and excellent things: Neither truely can it be chosen, but that he that hath bene some deale entred in the reauinge of the holy scriptures, shall receiue of them great helpe and furtheraunce to apte teachinge.

And whatsoeuer things are deuised and inuented by the direction of these places, ought to be referred vnto those questions, which were determined in the beginninge to goe thorough with, and (with ripe iudgemente) to be placed in their order.

IIII. Furthermoze he shall in no case thinke himselfe to haue sufficiently done his dutie, that accordinge to the places reherced in the second forme, hath found out those things, which after the order and nature of the questions may bee saide, except also hee endeauour further to illustrate the same things beinge founde out with diuers respectes, as namely by producinge certaine groundes or testimonies, certaine examples, similitudes, and other of the same kinde, and that (so much as in him lieth) taken out of the holy scriptures, or els out of the commentaries of the mosse famous writers.

For truely ech man perceyueth that the proofes gathered together in such breuitie and straightenes as is vsed of the Logicians, doe make y^e treatise to become bare & slender, and to breath forth onely the ecliptick kinde of speakinge of the Scholes: but if there be added further some certaine lightes and ornaments of things, together with a certaine cleannes (at the leaste waye) of speech, then will the honour seemely for the Church, and congruent to the mindes and eares of the frequent auditoz, appere. For it is not mate that y^e teacher of the multitude should stand altogether vpon simple and bare inuention, but he at his libertie breaketh through and interrupteth the order prescribed of the Logicians, accordinge in orde as it is expedient, yea and where all things are most chiefly illustrated by arte, there he studiously hideth and dissembleth

arte. And we maye see euery where in the sacred Scriptures the wonderfull libertie that is vsed in orderinge the propositions of argumentations, reasons, confirmations of reasons, exornations, complexion, and howe holie men bestowe greates laboure and diligence in this behalfe, namely y^e their indifferent oration should not abhorre from the popular custome of reasoninge.

V. Last of all this diligence is also required, that the manifolde spirituall vse, of those thinges which are duly collected to the explication of any question, be added without delaye.

For as many arguments as are handled for the explaining of any question, it is very meete to be declared, and it is greatly for the behoofe of the goodly to knowe, what fruite they may reape out of them.

For certes (which maketh maruelously to the praise an dignitie of the holy Scriptures) there is nothing occurrent in them neyther doe we attempte to discusse any thing out of them, in which is not layed by some notable doctrine very profitable to the confirmation of our faith, hope, charitie, to the stirring vp of our mindes, that we maye acknowledge the good will of God towards vs, that we maye geue him thanks for his incomparable benefites, that we maye be made prompt and cherefull to render vnto euery man the duties of loue, also that we maye priuately leade an holy and blamelesse life, that we maye timely and moderately correct those that erre either in Doctrine or maners, and finally that we maye obteyne comfort and redresse in publicke or priuate calamities.

And this order of openinge the vse of those thinges, which shall be explained in the kinde didascalick as touching any common place, we maye finde euery where in the Sermons of the prophetes, Psalms, and Epistles, yea and in the Epistles themselves:

Where

Where truely knitteth the last full vse be kept, and all things transferred to the proue of pietie, and amendment of life, the knowledge doubtlesse of most excellent things remaineth very barren and unfruitfull.

Of this kinde it is, that in the Epistle to the Romans the beginnunge of the first Chapter, is discovered the spirituall vse of the doctrine touchinge the iustification of man by faith, whilest many notable effectes are repeated, which accompany iustification by faith, and doe wonderfully extoll the dignitie of faith: that also in the first Chapter, after hee had spoken of Baptisme and the effectes thereof, hee annexeth a graue exhortation, that they should reckon themselves dead vnto sinne, but liuinge vnto God, to the intent they might diligently forsee that sinne should reigne no more in them, neither that they should giue their members (as weapons of vnrightrousnes) to sinne &c.

Again the eight Chapter to to the Romans containeth the vse of the whole disputatiō afoze going touching mans iustification by faith without woorkes.

In like maner to the Romans Cap. 11. is put forth to be seene the vse of the discorde concerninge the reiection of the Iewes and vocation of the Gentiles.

Wherefore that, one while at euery argument or reason, an other while next after the tractation of any question or entler place accomplished and ended, those things ought to be added which may declare the vse therof, I suppose it may by these things appeare.

Howbeit whosoever shall haue alwayes in a readines the diuine places of Inuention of the first forme or order, he shall be able profitably to performe somewhat in this behalfe. But wee will in a brieve example inuention to demonstrate, how greatly it auayleth to folowe the aduice giuen in these five obseruations.

Let a single theme therefore be taken in hande, to wit Sinne, & as touchinge it let vs examine onely two questions,

S. II.

namely

namely, what it is, and then, How manifolde it is, & how
druerly the formes thereof be.

A declaration
of sinne, by
the question,
what it is.

To him that considereth somwhat of the first question and
of the places subiected therunto, these things come to
memoꝝ; we perceiue y^a mā doth sin, so oft as he trāgres-
seth the lawe of god. Truly therfore it is said of Iohn
in his first Epistle Cap. 3. *ἡ ἁμαρτία ἐστὶν ἡ ἀνομία* Sin is the
transgression of the lawe.

From him dissenteth not the Apostle Paule Rom. 4. say-
inge: Where no lawe is, there is no transgression. And
Rom. 5. Sinne is not imputed, while there is no lawe.
Againe in y^e same Chapter: The lawe entred therevppon
that the offence should abound. Beinge therfore mo-
ued with these most weighty testimonies, we shall not
vnerpartely conclude with Augulline in his booke 2. Cap.
4. touching the consent of the Euangelistes, that sinne is
the transgression of the lawe. So we here vppon we ga-
ther that man is utterly lyke to a most miserable and vile
seruaunt, and of what state or condition soeuer he be
in y^e world, yet y^e he is not at his owne choyse or libertie,
but brought perforce into the power of an other. For
he is the seruaunt of the most mightye Lordes, namely
God, which also created him: yea and in this lyfe still pre-
serueth him, & by his sōhe giuen for his ransome, rede-
meth him, & besides all this hath power finally to deter-
mine of him what he will. This Lord after his pleasure
and wisdom precribeth a lawe, to which if man will
obey, he shall receiue incomperable rewardes; if not, he
shall suffer bitter paines both in this lyfe and also after
this lyfe

Which thing if we would somwhat more deeply consider,
all our pride should forthwith of necessitie be quayled &
beaten downe. Why therfore doe we not wout delaye
acknowledge our estate, & layinge a side all haughtines &
pride, submitte our selves vnto our Lorde and master,
being for nothing more careful, then that we maye obey
his commaundementes, and please him al our lyfe longe?

But yet is it not for all this, thoroughly knowen what sin is. To the intent therfore we may more narrowly search the nature of sinne, it is requisite that we looke vpon the lawe it selfe, by the transgression whercof sinne is committed.

For so counselleth the Apostle, where as Rom. 3 he sayth: By the lawe commeth the knowledge of sinne. Againe Rom 7. I knewe not sinne but by the lawe. For I had not knowen concupiscence, excepte the lawe had sayd: Thou shalt not luste. Let vs weigh therfore what the lawe requireth of vs, what it commaundeth, & what it forbiddeth, so shall the nature of sinne more clerely appere vnto vs. Certes the lawe forbiddeth partialitie in wordes.

Thou shalt not beare, saith it, false witnesse. It prohibiteth likewise vniust doinges. Thou shalt not kill, saith it, Thou shalt not steale, &c. Howeuer it commaundeth as well honest wordes as deedes, where it ioyneth the parentes to be honored, soasmuch as it is playne, that the duties of honor, ought to be performed, not onely in wordes, but also in deedes. I procede further, and finde that in the first precept of the former table it is commaunded, that we shoulde worshippe God with all our harte, with all our minde, and with all our strength: and againe that in the last precept of the second table it is forbidden, that we should not luste. By these thinges nowe it is manifest, that by the lawe of God are condemned wicked wordes and deedes, all sinfull lustes & affections, & peruerse cogitations and thoughtes hidden in the very entrayles of the harte. I will conclude therfore that sinne is euery lust, thought, will, study, worde and deede dissenting from the lawe of God.

And doubtlesse as touching deedes vniustly committed, there is no man but iudgeth of them, yea and those thinges that are wickedly & desperately done, all men doe (at the least) prauilye detest and abhorre as well in others as also in them selues. Furthermoze all men doe agree, that we ought to be slowe to speake, that our tongue is

Iacob. 1. 3.

Lib.II.

Of framing of

to be refreyned, and that he finally is perfect that sayleth not in his speche.

Math. 13

Besides this, Christ himselſe affirmeth that we shall giue account of euery idle worde that proceedeth out of our mouth. Wholbeit that saying of thoughtes may ſeeme per- aduenture to ſome ouer hard and dure, and therfore that it needeth a mitigation.

Heb. 11.

But ſo it is verily: he that hath to doe with God, there is no place left vnto him either of ſeigning or diſſembling. For all thinges are bare, open and vncouered in the ſight of God. Man iudgeth onely of thoſe thinges that be apparaunte without, wherein he is both ofte times de- ceiyed, and alſo deceyueth: but God ſercheth the very harte and reines, and bringeth to light, whatſoener lye hid den within. Therefore Genes. 6. it is ſayd, that God ſawe all the thoughtes of mannes hart to be turned all- waies to that which is euill. And Genes. 22. God ſayd that he knewe well inoughe, with what minde kinge Abime- leche woulde cauſe Sara Abrahams wiſe to be brought vn- to him.

But how ſhould any Chriſtians doubt, whether the ſe- cretes of hartes be open vnto God, when as the very Eth- niques haue freely confeſſed, that God hath reſerued that office onely to himſelfe? For the Gentiles as Paule repor- teth Rom. 2. are a lawe to themſelues, and ſhewe the effect of the lawe written in their hartes, their conſcience alſo bearinge witnes, and their thoughtes accusing one an other, or excuſinge, in the daye when god ſhal iudge the ſecretes of mē. And therfore truly both h conſcience prick, perce, ſting, and torment without ceaſing: ſo aſmuch as it knoweth that God not onely ſercheth and findeth out all ſecrete ſinnes and offences, but alſo moſt ſeuereſly puniſheth the. And verily ſo deepe is this knowledge touching the con- demnation of wicked affections impri nted in the mindes of al men, that euen the heathen lawe makers and iudges doubted not to pronounce, that the will ſometimes is to be eſtimated as the deede it ſelfe.

which

Which thinge also the Satyricall Poets in his Satyre 13. noted in these verses followinge.

These paynes and penalties of sinne,
the onely will sustaynes.

For looke in whom a secret thought,
on mischief sette, remaynes,

Hee guyltie is of thatuall deed, &c.

Now hitherto doe these thinges tende, and therefore are they thus appointed, to the intent we may know how that God, like as he would haue man by him created to consist of two most excellent partes, that is to saye of minde and body, so also that he would perpetually keepe and reteine him wholly adicted to himselfe, and bee of him deuoutly worshipped in epyther of the said partes.

But God verely is a spirite, and therefore that kinde of worship chiefly pleaseth him, which proceedeth from the moste noble part of vs, to wit, the minde, the spirite or soule. And to the ende this thinge might the more conueniently be in this wise of men accomplished, it hath pleased God to impart his spirit also to the faithfull, by the which their spirite may be stirred vp, gouerned and holpe forward to the right exhibitinge of spirituall worship.

By meanes whereof the spirite of god also witnesseth together with the spirite of the faithfull, that they are the sonnes of god, & by like indemonstrance induceth them to crye: Abba, Father. Whereby this meanes the minde, the harte, the soule, the spirite, the affections, thoughtes, will, study and by what name soeuer it may be called, whatsoeuer is found to be most excellent in man, doe proceede further in the internall and true spirituall service of God, and in the same are exercised without intermission.

Againe soasmuch as the same God is the creator also of mannes body, it is verye meete doubtles, that this wonderfull worke in like maner doe acknowledge, reuerence and celebrate his maker. Wherefore it becometh vs also to worship God in our body.

This thinge is the cause, why the Apostle Romaines 12. beseecheth all the beleeuers, that they would make

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their bodies a quick sacrifice, holy, and acceptable vnto God, their reasonable seruice. And Rom. 6. be exhorteth them in this maner: As you haue giuen your members seruantes to vncleānes and iniquitie, from one iniquitie to another: Euen so nowe giue your members seruantes vnto rightuousnes, to holines.

Which thinges sozasmuch as they are so, consider, O mā, and applye thy selfe vnto this, that thou maist with all thine indouour consecrate thy selfe wholly vnto god, serue him with all thine harte, with all thy soule, and with all thy strength, yea and with all thy bodye also.

Kepe thy handes and beware, least thou commit any wicked acte with them: Refraine thy tongue, neither let any reproch, filthy speakinge, leasings, scurrilitie, or euill language procede out of thy mouth: last of all studie also to hidde thy corrupt affections and cogitations.

Take hāde thou be not brought into that beliefe, that thou maist followe thy fancye as touchinge thoughtes, so that they are not sene, neither can any man reprove the for them: Inasmuch as out of the all maner of offences, whither they be committed with thy tongue or any other members, doe take (as Christ witnesseth Marke. 7.) their beginninge. But when thou seelest thy selfe ouer weake and almost destitute of strength, knowe that it is thy part & duty, to cal cōtinually vpon god thy heauenly father and w inwardly groning & teares to praye vnto him, that he would create a pure harte within thee, & he would turne away thine eyes, least they behold banytie, that he would apply thy tongue to speake that which is god and godly, that he would direct thy handes to the doinge of laudable actions and such as are acceptable vnto him, that he would kepe thee wholly both in minde and body harmeles and innocent, and that he would alwaies further thee to the exercising of the duties of godlynes and pietie.

For vndoubtedly except God of his mercy doe prouide that thou be not tempted, or if temptation come, that thou be speedily deliuered from it, thou canst in no wyse be free from

Psal. 5. 119.
&c.

from sinne. But thus far touching the question what the thing is, I feare least ouer much. For in case wee should saeme to profeede in this order, our discourse would grow to be ouer tedious.

It is requisite therefore that we vse hencefo:warde breuitie, and note onely certayne poynts of things brievely as touching the seconde question. The sinne in which we are bozne is by the fall of our first parentes deriued into all their posteritie, wherof so great is the force, that we can neuer be inclyned to that whiche is good, nor obey the law of God: wherefore we are sounde guilty also through our owne offence. There is a sinne y^e euery man, whē he is now come to perfect reaso^r & vnderstanding, committeth of his owne wil, by transgressing the law of god either in thought, word, or dede. That sinne they cal originall, this actual: of which chiefly we haue hitherto entreated. Moreover the holy scripture commemo:rateth, sins of omission & ignorance, as namely when one is sounde to be guilty, for that he hath not perfourmed those things which he ought, or in such order as he ought to haue done: agayne when he sinneth, where he least thought, yea supposed also y^e he had done well, after which sozte S. Paule confesseth in moe places then one, y^e he had grievously offended. Furthermoze some sins are called straunge or extraordinary, as when a man commeth into daunger, & sustayneth blame for an other mans offence. And what wil ye say to y^e sinne: where Christ pronounceth him worthy of most grievous punishment, which shal minister to an other an office, & occasiō of falling? But how hard a thing is it to know, whether y^e brethren y^e are present be weake & sone offended, or whether they be strong & thoroughly instructed. Againe further, y^e sin committed against the holy ghost is saide neuer to be forgiven. Now among so many & sundry sortes of sins Iohn teacheth i. Epist. cap. v. y^e there is one kinde of sin vnto death, & an other not vnto death. But what shal neede many wordes? We are compelled doubleles to say with the prophet: Our errors or sinnes

A deuision of sinne by the questiō, how manifold the thing is. Psal. 51. Rom. 5. 8 Ephes. 2.

Leuit. 5. Psal. 25

I. Tim. 1.

I. Tim. 5 Rom. 1

Math. 18. Rom. 14. 15 I. Cor. 8

Math. 12 Luke. 12

Psalm. 19.

whō

who may comprehend: So great therefore is the varietie in sinnes that it enforceth vs to confesse, the law of god to be most largely spread abroad, neither that we can so easely attayne the fence and effect thereof, as a great number doe suppose. For what soeuer things are any where discoursed or reherfed in the sacred scriptures as touching god or euill doers, those things ought with very good right to be taken of vs for a commentary and interpretation of the same law.

Whereuer it becometh vs here to consider the severity of Gods iudgment, when as wretched man is so many waies euery where beset with perils, and for the causes that he least supposeth, found guiltie of sinne. For by this meanes the whole worlde is in daungered to God, and God concludeth al men vnder vnbelaefe: which neuertheless we may not so interpret to be done, that he shoulde destroy all men, and damne them for euer, but rather that he shoulde haue compassion vpon all men, and by that meanes set forth and make knowne his godnesse euery where.

Roma. iii. xi

Wherby these things doe admonishe all the sorte of vs, that we should be sober, vigilant, ware, circumspect and that we should studiously aborde not onely open and manifest, but also priuy and secret sinnes, yea all occasion of sinne, and euen suspicion also.

We are like vnto Pilgrimes or to those that trauaile in a strange and vnkowne country by waies, in which we are euery moment in daunger of theues, wilde and venemous beasts, waters, downe falles & such lyke hurtful and perillous things. The diuell, the worlde, and our flesh doe neuer cease to ly: in alwayt for vs, they seeke by a thousand wiles to draw vs into their nets and snares. But we must resist & valiantly stryue against the by faith, prayers, fastings, by the word of God, and other spiritual weapons, which Christe the inuincible confounder of all vices and wicked spiritues hath prepared, & hath vouchsafed

safe to shew vs how we should vse them. 1. Pet. 5. Ephe. 5. Math. 4. 17. &c. Thou seest what great plenty of things doe offer themselues, and how large fields are opened vnto him, that will proceede after this maner. Wherefore we will make an ende.

In asmuch as the other questions may be referred tyll an other time, namely that touching the causes of sinne, and another touchinge the effectes, of which sort in the scriptures are handled no smal number and (alas) wretchedes that we be) in so many troubles and calamities of our times, great sfoze may dayly be obserued.

But soz as much as death also is numbred amonge the effects of sinne, we will adde likewise an example (but briefly handled) as thouching this. He that will speake therfoze of death, may aptly preſſe two questions, out of which he shall finde sufficient plenty of matters that he may declare to the commoditie of his hearers.

A declaration
of Death by
certaine ques-
tions.

Let them therfoze be these: What death is, and what the effects of death. For a description or definition of death this may be had: Death is the penalty of sinne iustly inflicted of god vnto al men, like as al men also are sinners. It is deriued of the causes, and abundantly proued by the testimonies of the scriptures: God threateneth the payne of death vnto sinners.

Gene. 2.
Deut. 30.
Rom. 6.
Rom. 5.

The reward of sinne is death. Through one man sinne entered into the world, and through sinne death, and so death came vpo al men, inasmuch as al we haue sinned. In which place are touched the chiefe causes of death, man, I say, & sinne, wherunto may be added out of Gene. 2. y the Serpent also or the diuell is the author of death, which to the Hebrues, 2. is sayd to holde the empir of death. Heb. 9 it is saide: This is appointed to all men, that they shall once dye, and after that commeth the iudgement. Out of which places, diuers and sundry things may be drawn, to demonstrate moze amply what Death is: And by like industrie may the godly be excited to true humilitie of minde, to the contempt of earthly thinges, to passe there life

Lib. II.

Of framing of

lyfe in the feare of God, to call vpon Gods mercy for the intigation of the paynes whiche we thzough our sinnes haue deserued. &c.

When he shall come to the question of the effectes, it shall be necessary to discern the effects of death in the Godly, from the effects of death in the vngodly, and that partlye by this meanes: first: The godly are perswaded that death shall in no wise happen vnto the to their condemnation & destruction, but rather to their health and saluation, inas much as the sentence of dampnation now long since pronounced agaynst vs, is by the death of Christe vtterlye cancelled and rased out.

The law of the spirite of lyfe through Christe Iesus hath made me free from the law of sinne and death. Christe by his death hath abolished the power of death, Christe hath once suffered for our sinnes, the iust for the vniust, that he might bring vs to God. We know, that if our earthly mansion of this tabernacle bee destroyed, wee haue an other building of God, a mansion not made with handes, but eternall in heauen. But as touching the vngodlye, they know, that death is appointed to them, as a mosse bitter paine, & doe feele vndoubtedly & heauy indgement of damnation: by reason whereof it commeth to passe also, that in temptations, but chiefly in their extreame confidences they are vehemently troubled, afflicted, and doe miserably faint and giue ouer, I will not say for the most parte vtterly dispayze. For what can they els doe, in whom remaineth no hope or confidence at all touching the remission of their sinnes: Euill shall slea the vngodly, and they that hate the righteous shall be desolate. Secondly: The godly, forasmuch as they suffer continually many aduersities, and so long as they liue in this worlde, are bereft of the vngodly, doe willingly longe after death, and with ioyfull mindes embrace it, as they that are not ignorant, that by it is giuen vnto them an entraunce to a happy & blessed life. I desyre (saith Saint Paule) to be dissolued, and be with Christ.

Rom. 8

Heb. 2

1. Pet. 3.

2. Cor. 5.

Psal. 34

Philipp. 1.

We

We mourne inwardly in our selues for the adoption loo-
king for the redemption of our body. We growe in this
our tabernacle, longing to be translated into that which is
from heauen. And after a few wordes: Wee truste and doe
better lyke, to be farre away absent from the body, and to
be present with God. And 2. Pet. 1. Death is called the
putting off of this tabernacle. On the other side, y^e ungodly
see, for that they enioy here in this life wealth & pros-
peritie, and all thinges happen vnto them for the moste
part, after their hartes desire, are plucked away soe a-
gainst their willes, and doe take it very grieuoulye if a
man doth but once make mention of death vnto them.
But what followeth.

When they flatter themselves most of all, and thinke
to sett themselves here most sure, sayinge: O soule
thou haste great abundance of wealth; enioy it at thy
pleasure: not long after, yea the very same time, & when
they least be suspect, they here it sayde: Thou foolke, this
night shall they fetch thy soule from thee. And generall-
ly both of the godly and ungodly we reade, 2. Thes. 1. It is a
righteous thing with God, to render vnto those that perse-
cute you, afflictio, & vnto you that are persecuted, peace &
tranquillitie with vs, when our lord Iesus, shall be reuealed
from heauen. And moreover Abrahā saith vnto the rich
man Luk. 16. Sonne remember, that thou in thy life time re-
ceiuedst thy pleasure, and Lazarus in like maner receyued
paine: but now is he comforted, and thou art punished.
Whirly: when death is now to be entred into, the godlye
are not asrayde, they remaine constant and inuincible,
they pray and call vpon GOD, they desire to haue their
sinnes pardoned through Christ. They praye and extoll
their most mercifull and beauehty father, they giue hym
thanks, they wholly dedicate and commend all that euer
they haue vnto hym.

They say wth the apostle: I am fully perswaded, that neither
death, neither lyfe can seperate vs from the loue of God,
whiche is in Christ Iesu our lorde. And agayne Rom. xiii.
whether

Rom. 8.
2. Cor. 5.

Luk. 21

Rom. 8.

Lib. II.

Of framing of

Math. 24.
1. Thess. 4.
1. Pet. 5.
Apocalip. 20.
21.

whether we live, or die, we are the Lords, But the wicked & Ungodly are altogether troubled, they tremble for feare, their hearts faile them, they are angry wth God, they curse, they blasphemie. An example of such great diuersitie we may behold in the two theanes y^e were hanged on y^e crosse with Christ, of whō both the actions & ends are described to be very diuers, Luke 23. Fourthly: The godly being now dead, do rise again to euerlastig life but to y^e wicked remaineth a second death to be suffered after y^e death of their body. This difference mozeouer is expressed Luk. 16 by a manifest document as touching the rich man and Lazarus.

These things be of no small force and moment to admonish and warne all estates of men.

The vngodly may in good time be admonished to be-
think them of conuersion, and amendment of lyfe. To
the auoydinge of synnes it wylt profyt greatly, if they oft
times be munde full of death, and of those thinges that
follow after death. The godly againe may learne out of all
these thinges, how they ought to behaue themselves
as well in their lyfe as also in death it selfe, they may
learne that deathe is in no wise to be feared of them, they
may learne to despise the world and all thinges that are
in the world, they may rightly prepare themselves vnto
death throughout their whole life, they may minister
vnto others that are sicke and at the poynt of death apte
consolations, they may learne how to strengthen and sus-
taine themselves in their very last conflict with death.

He that shall both by good reasons and also by apte and
plaine words declare and illustrate all these thinges, as
certaine other haply besides, not disagreeing from his pur-
pose, shal be iudged to haue bestowed a very good and hol-
some labour in speaking.

But, as I sayde, there is left great libertie in the hand-
ling of these kinde of theames, to the teachers in y^e church,
so muche as it behoueth them ofte times to enterlace

many

many things, that conduce to reprove them that be of a sinfull iudgement, to exhort, to rebuke, to comfort: by reason wherof it cometh to passe that the bounds of the Logicians be of necessitie transgressed.

Christostome ofte times compareth the ministers of the worde with those men, that vse to furnishe their tables with winny and delicate meates, the better to entertaine many guests of diuers and sondry dietes. And very aptlye in my opinion. For lyke as that feast maker is not thought to satisfy his guests, that setteth besyde the one onely kinde of meate, and that alwayes dressed after one & the same maner, but ought rather euer & anon to alter & kindes of meate, and then cause them to be brought vnto the board now dressed after this fashion now after that: Euen so the Preacher except he vse sometimes chaunge and varietie of matter in the inuention and disposition of thinges, the hearers will sone be weyryed and yked, & euen glutted (as ye would say) with a certayne fulnesse and lothsomnesse of stomack.

Wherfore it may trulye be saide, that it is a worke mosse harde and difficult, to prescribe rules or perpetuall obseruations, and suche as may be sufficient, to the colledge of Preachers.

One most certayne rule there is, and that can in no wise deceiue vs, namely, to imitate and followe with all diligence and enuighour the examples of the holy Sermons, which are extant as well in the sacred scriptures, as also whiche are read in all the most auided Dodgors of the Church. Albeit there is no doubt, but that the holy Ghost also the Prince and atonely master of all true teachers, what time he is in the beginning of the sacred Sermon, with a perdenit harte and perfect faith talke vpon, wyll both liberally minister and suggest, and also most wisely dispose and put in order, what thinges so euer are to be spoken: so farre forth that the excellent preachers doe oft times perceiue far other matters to come into their myddes standing in the pulpit, then they had premeditated at

A heape of
examples.

at home, and that the same matters offered ex tempore doe come to a better issue, and are more greedily and fruitfully receyued of the hearers, then those which they had before exactly prepared and digested.

Howbeit examples of sermons in which are to be seen simple theames godly and profitably handled, thou maist finde in Chrysostome in his fift Tome, as touching prayer, fasting, repentance, of which also he entreateth ther in many sermons.

Of his sermons touching gods providence we haue before mentioned.

There be besides in mennes handes certaine orations of Basilios magnus concerninge fasting, baptisme, humilitie, thanks giuing, ire, enuye. And of Gregorius Nazianzenus, touchinge peace, & touchinge baptisme.

I can not, but that I must needes add by the waye for the better admonishment of the reader that a simple theame is at some times in such wise declared, that the whole tractation thereof both passe to an other kinde of Sermon, then to the kinde didascalick.

Some one promisseth (peraduenture) that he wil entreate of almes, but whilest hee goeth on his whole Oracion is spent in exhorting and perswading, that all men woulde giue gladly to the poore.

It is certaine, that this Sermon shal more iustly be referred to the kinde Institutiv, then to the kinde didascalick. Agayne one taketh in hande to entreate of death, but he teacheth in it meane time that it is not to be feared of godly, & the dead are not immoderately to be lamented. May not a man say & he comforteth more rather then teacheth. In lyke maner he & intendeth to speake of ire, or enuy, and reprehendeth those vices as vehementlye as hee

can, declaring that they are greatly to be aban-
doned of all men, there is no man (I suppose) that will not graunt hym to

be occupied in the kinde

Correcting

What

hande to be declared; or a part out of any bible of scripture is proposed to the multitude: there is no man y^e seeth not, the very text of the bible wordes which are recited in the sacred assembly, to minister and suggest by it selfe many and diuers things, which may both goodly and religiously be uttered, and though a very part thereof be applyed to any accomplishment, yet shall then that part be best, to illustrate & soltwe some one of those orders of expounding, which we haue comprised in ^h 3. 4. 5. 6. chapters of this present booke.

III. But, where as no reading or lecture of holy scripture neuer longe shall goe before, but one by either a byrded sentence, or a place out of some sacred bible shall be chosen in hande, or els no wordes in all be presented out of the scriptures: the first of it shall be expedient the thoughtfully and expectantly to consider all those things in order, which we haue in certaine observations comprehended, noted in the fourth Chapter, as touching the manner of handling a complicate or sentence of scripture: for it is convenient, that some consideration be had as well of a sentence, as of a theame compounde: I proue herof in this, that oftentimes a base that are purposed to declare a theame compounde, doe gladly borrowe some sentence out of scriptures, which may be agreeable to their purpose, & doe applye it before their Sermon, or in any wise insert it as an ornament ad maiorem. When the Apostle to the Romanes 4. intendinge to proue that man is iustified by faith, taketh that sentence out of Gene. 15. Abraham beleued god, & it was imputed vnto him for righteousness. In the Epistle to the Galathians handling the same matter, he produceth out of Gene. 22. the promise of god made vnto Abraham: In thee, or in thy seede shall all the nations of the earth be blessed. I doe order in the two sayd Epistles, in that some Hebrewes preferre a theame compounde, or brieue sentence out of a prophet Abacuc, 2. The iust man shall liue by fayth. That the same craft or cunning therefore is aptly to be applied to the tractation of a theame compounde, which a titell before and the way to be requisite to the distilling of a sentence, or place of bible

Rom. 1.
Galat. 3.
Heb. 10.

But examples wherein the same compounds of the things
did alack are most learnedly employed, that especially
be commended in the sacred Scriptures, as the apostle
to the Romaynes the Apostle declareth at large, that men
are justified by faith without the works of the lawe.
Against cap. 2. 10. 11. What he saies are rejected of god, and
the Gentiles called, for the people of Abrahams son.
In the first Epistle to the Corinthes cap. 13. he saies
stronger argument, that the dead are all risen, so require
again. In the Epistle to the Galathians it is againe
confirmed, that men are justified by faith without the
works of the lawe, in the last part of the seconde Chap-
ter, and also in the 3. and some part of the 5. Chapters.
In the Epistle to the Ephesians the Apostle toucheth in
the 2. Chapter, that men by the grace of God in
Christ are elected, called, justified, and glorified.
The author of the Epistle to the Hebrews in two Chap-
ters declareth with wonderfull perspicuity, that Christ
is true God, and true man, and not a creature.
In the same Epistle cap. 1. is gone out of one sentence of
Scripture are drawn forth many differing themes compounded,
and every one of the is with certaine and assured reason
established and explained, whereof the first is, that Christ
is a priest after the order of Melchisedec, the second, that
the priesthood of Christ is farre more excellent then the
priesthood of Aaron in Leviticus, the third, that by the
priesthood of Christ the Aaronicall priesthood is abolished,
the fourth, that by the priesthood of Christ the lawe be-
comes, sacrifices, and even the lawe it selfe doe take an-
ende.
In these I must needs confesse, that the sayde Epistles
are not written in the popular kind of teaching, but it is
undoubtedly to be granted, that in them may be noted
such a trade and manner of collating arguments and
proofes, and likewise such a disposition of things, as
to be founde in no other bookes of Scripture before.

Therres:

Therefore euen for this cause do we here worthily comend
and set forth the examples conteyned in them, where we
haue appointed to entreate of inuention and disposition.
As for the Sermons of Chast and the prophetes, we haue
out of them shewed some examples already in the seconde
Chapter of this present booke. Out of Chrysostom Tome
5. may be added these sermons entituled thus: that a Chri-
stian ought to leade a holy and vertuous life.

That we must doe well in the least things. That a
Christian man ought with great endeavour to tender Gods
gloze. That it becometh every man to be carefull for his
owne saluation. That their trespasses are to be remit-
ted that haue offended vs. That the remembrance of
sinnes past doth much profit. How we should communi-
cate the sacred misteries. That we ought with all kinde
of duties to giue thanks vnto God. That lone doth direct
and accomplishe all things. That we ought to loue euen
our enemies, that persecute vs.

But it becometh not the younge beginners, for whom
we haue written these things, to be accompanied and over-
charged with the multitude of examples.

Hitherto haue we proceeded touching the diuers formes
of Sermons in one and the same kinde Didascalick, in the
tractation whereof like as with singular swiftnesse, so also
with great diligence and industrie haue we specified those
things, which we supposed were most profitable for our
purpose. We haue in dede bene the longer herein,
partely that we might make all things plaine and easye,
and partely least we shoulde of necessitie be compelled (to
our great grieve) to repeate againe the same things in
the discourses following. For certes that in every kinde
of Sermons, so ofte as the case requireth, one while the
partes and manifold reauinges of the sacred bookes, an
other while some sentence or certain place out of Scrip-
tures, mozeouer somwhile simple theames, somtimes thea-
mes compounde are expounded & declared, there is no man
that is ignorant.

And whosoever he be that hath now already rightly conceyved, what ought to be done in every forme of sermon in the kinde didascalick, he shall easely understande, what is likewise to be done in the other kindes of sermons, of which we will now take in hande to speake. For in case thou dost except the paces of inuention, and also precautions proper to every kinde, the order and proposition of all the kindes will in a manner be all one.

¶ With what great care and industry it is to be prouided, that those things which are alleaged in the sermon out of the fountaines of the scriptures or from any other place, may skilfully & accordingly be applied to the matters present. cap. ix.



That which shall now be spoken of, will profit much as well vnto those things that haue hitherto touched, as also vnto those things that remaine, & may wozthyly be accounted amonge the chiefe and principall vertues of a faithfull teacher. That is this, that all those to whom it appertayneth to instructe the multitude, doe with great care and diligence endeuoure themselves, cunningely and aptely to apply those things which they in their sermon produce out of the fountaines of the scriptures, or from any other where, either for profe, or illustrating of their cause, to the present state of things and matters incident. For verily that it is by all meanes to be prouided and foresene, that nothinge, harde, wrested, or in any wise far set, be alleaged out of the scriptures, when we intend to stablish the doctrine of faith, or a principle of our religion. I suppose there is no man that knoweth not. And certes our desire is not onely to admonish the goodly sorte of this, but we aduertise the also, a speciall diligence ought to be employed in this, if the testimony which is founde now fully to agree with the business in hande, be with an apte forme of wordes declared, to be as fitte and correspondente thereunto

unto; as if the diuine author out of whom it is borrowed, had first purposely spoken of the very same matter. And doubtles we see some, whē as they utter a prophesie, a promise, threatening, graue sentence, or a notable example out of the canonically scriptures, to expresse it with such comelines and decencye of speache, and so to apply it to the present state of thinges, and euen present it (as ye would saye) to the eyes and senses, that the hearers are compelled to iudge, and not vnwillingly to confesse, that the same thing was longe agoe spoken or wryten, for their sakes, and especially of their times: neither can it be tolde, how greatly god men are delighted in their mindes, if at any time they chaunce to here some one excellling in this craft. And in deed all Preachers for the most part doe after one and the same maner goe about to apply the places of scripture to the peculiar affaires of their owne church, but they do it not in any case wth like successe. Wherefoze if we see any in this behalfe to surmount the residue, we must needs interpret it to come to passe by the singular gift of the holy ghost. Which thing seeing it is so, we with very good right exhort all the ministers of gods word, if they would with all their power & enforcement apply themselues vnto this point, and craue of god their heauenly father if he would vouchsafe to giue them his holy spirite, which may enstrut them in all thinges. There are found in the sacred scriptures some sortmes of such applications, if not described wth many wordes, yet right worthy to be of vs exactly obserued, and studiously followed. For they enforced me by their gravity & importauce, if I should thinke it expedient, to put those that will teache in the church in remembrance of them. Our sauour Christ the prince of all preachers entred at Luc. 4 rozdinge to his custome on the sabboth day into the sinagog, and stode vp to reade. And there was deliuered vnto him the booke of the prophet Esay. And when he had vnfolded the booke, he found the place where it was wryten: The spirite of the Lorde is vpon me, and therefore he hath annointed mee, &c. Whereupon he began to say vnto them; This day is this scripture fulfilled in your eares,

In which place Christ undoubtedly did with many wordes apply the oracle of the prophet vnto that time, as it was also conuenient, to the intent all men might clerely vnderstande, that Esay prophesied simply & without any ambiguitie of Christ himselfe, and of that very state of thinges which then was. And albeit þ application as Christ did exhibit it, be not committed to writinge, but onely the summe of state thereof expessed, yet that it was very fitly and congruently prepared, it appereth sufficiently by the wordes that the Euangelist addeth.

Act. 3.

And all, saith he, gaue witnes vnto him, and marueled at the grace of his wordes, which proceeded out of his mouth. For euer when the vngodly scoffers and deriders hard the Apostles speake with diuers tongues, they were not ashamed to say, that Chapostles were droncke and ouerladen with wine.

But Peter remoueth þ vice of dronkenes both from himselfe and from the rest of the Apostles, and as the case then required, interpreteth the prediction of Ioell the prophet to be fulfilled. These are not droncke, as yee doe suppose, seeing it is but the thirde hower of the daye, but this it is, that was spoken by the prophet Ioel: And it shall bee in the later daies, sayth God, I will poure out my spirit vppon all fleshe &c.

And so a litle after he applyeth them vnto those thinges that had happened, sayinge: Yee men of Israell, here these wordes: Iesus of Nazareth a man approued of God among you in miracles, in signes and wonders, which God did by him in the middest of you, as you your selues also know, him by the determinate counsell &c. And againe: Hee beinge therefore axalted on the right hande of God, and hauinge receyued of his father the promise of the holy ghost, hath shed forth this, which ye now see & heare &c.

But least any man should objecte and saye that those prophesies were in such sort uttered in times past of Esay and Ioel, as that they could not be expounded of any other thinges then those þ happened in þ time of Christ, I will

produce other examples that stretche further, and may not vnaptly be referred to all times.

Saint Paule intending to shew how that men are iustified by faith without the workes of the law, taketh a most strong and valiant reason of the example of Abraham, whom the scripture pronounceth to be iustified by faith, saying: Abraham beleneued in God. & it was counted vnto him for righteousness. And after diuers & sundry reasons deduced out of the same testimonie, he applyeth the very order of iustification to all sorts of men vniuersally of euery age and time in these wordes: It is not written, saith he, for him onely, that it was imputed vnto hym but also for vs, to whom it shall be imputed, if we beleue in hym that raysed vp our Lord Iesus fro the dead: Agayn to the Rom. xi. The apostle confirming that God hath not utterly forsake his people of his Iewes, wher he knew before, but that alwayes some of them shall be saved: Knowe ye not, saith he, what the scripture saith of Elias? How he maketh intercessio to god against Israel, saying: Lord they haue killed thy prophets, & subueried thine altars: & I am left alone, & they ly in await for my life. But what saith the answer of God vnto hym? I haue reserued vnto my selfe seauen thousand men, that haue not bowed their knees to the image of Baal. So therfore eue at this time also are some left according to the election of grace.

And we see the same example to be transferred of workers to the elect and true Church of all times. But a most proper and elegant forme of application Saint Paule hath left vnto vs, i. Corin. x. where he affirmeth that the fathers in the olde Testament bled in deede holy miseries, which might worthily be compared with oures, but when they abstained not from wickednes, they were severely punished according as thei had deserved, and were ouerthrowen in the wildernes.

And these were figures, saith he, to put vs in remembrance, least we should cōuet after euill thinges, as some of the coueted. And least wee should be worshippers of images: some

Rom. 4.

some of them were, as is written. The people sate downe to eate & drinke, and rose vp to play. And that we should not be defyled with fornication, as some of them were defyled with fornication, and fell in one day three and twentsy thousand. And that we should not tempt Christe, as some of them tempted, and were killed of serpents. Neither murmur as some of them murmured, & were destroyed of the destroyer. Al these thinges happened vnto them by figures. But they are written for our learning, vpon who are come the ends of the worlde. Wherefore let him that thinketh he standeth take heede least he fall, &c.

These therfore and many other examples moe in like maner handled, we may perceiue to be applied to exhort and perswade men of all ages, which through a certayne confidence they haue, that they are once registred in the Church of God and doe vse in common the Sacraments, are sene to become the more bould vnto all kindes of sinne.

Galat. 4

With no lesse diligence the Apostle to the entent he might proue them y^e beleue the Gospell, and are iustified by faith, to be free from the burdens of the law, declareth that it was long time before signified by an exquisit type or figure, of the two sonnes of Abraham, the one borne of a bondmaid, the other of a free woman: Of whom neuertheless he (we omit many thinges for breuities sake) be tokening the law and those that seek to be iustified by the lawe, is commaunded with his mother to be cast out, but to this embracing the Gospell is y^e inheritaunce given to enioy. He applyeth those wordes to his purpose in the beginning, saying: Tell mee yee that will be vnder the law, doe ye not heare the lawe? For it is written that Abraham had two sonnes, &c. Here wittely doubtles and pythely to make them attent. Again in the ende: Wherefore brethren we are sonnes not of the bondwoman, but of the free womā. Stand therfore in the lybertie that Christ hath purchased for vs, and bee not againe tangeled in the yoke of bondage.

Chapell

Thapostle likewise by the way in certeth somewhat con-
change the unquenchable hatreds and contentions of the
same brethren, and transferreth it to his, yea and to our
times, and to all the posterity of the Church, saying :
Like as then he that was borne after the flesh, persecuted
him that was borne after the spirit, euen so it is nowe.

But ther is no neede that any thinge should further be
added, thinge enery man now may easely perceiue how
and after what sort it becometh vs to followe and imitate
holy and diuine writers. Howbeit if any man be desir-
ous to knowe what maner of sayings chiefly out of the
scriptures, may and ought to be applied, vnto things pre-
sent and matters incident: We briefly make him this
answere, that what thinges soeuer are occurrent in the
canonicall Scriptures are rightly and duely to be used,
so that as well the wordes as matters be agreeable and
correspondent to our purpose.

For thou shalt how the prophesies and promises of the
prophets are of Chas. Peter vponned of those things
that then came to passe in Iuda: thou shalt Rom. 4. a ver-
ry short sentence touching the matter whereby Abra-
ham was iustified, to be applied to the interposed dispu-
tation: thou shalt Rom. 10. 1. Corinth. 10. Gal. 4. historical
examples to be added to,

And in the place where the apostle 1. Corinth. 9. goeth
about to proue, that to the ministers of the Gospell all
things necessary for this life are due to be ministered of
the hearers, he taketh out of Duet. 25. a certaine precept,
and applyeth it to agree very well with the cause that he
hath in hande :

Speake I these things after the maner of men? Saith not
the lawe the same also? Euen is written in the lawe of Mo-
ses. Thou shalt not moue the mouth of the oxen that
treadeth out the Corne. Doth god care for oxen? Sayth
he not this altogether for our sakes? Yea for our sake is
this written, that he which eareth, might eare in hope: and
he which soweth in hope, might be partaker of his hope.

It is no harde case to note in readinge mannyes exam-
ples, in which diuers things that are spoken off may apt-
ly be ioyned together, and may answer accordingly to
the purposed matter.

For like as the Prophets doe take and apply those their
sayings out of the law, Christ and the Apostles both out
of the lawe and the Prophets: So haue we free liberty
to borrow all manner of sentences whatsoeuer, out of the
law, prophets, and apostles.

And not onely olde and auncient matters out of s^c holy
Scriptures, but also late and new, not much past our
memo^y or the memo^y of our fathers, yea and such daily
as shall come to passe, and also thinges taken out of other
writers, as Poets, Historiographers, and such like, may
sometimes fitely and opportunitly be adioyned to the con-
firmation of any thing belonging to the present state of
thinges.

For Christ when he laboured to moue all men alyke to
repentance, to the intent they might so with feare and
trembling looke for the coming of the Sonne, and some
were then present that shewed hym of the Galilzans,
whose blood Pilate had mingled with their sacrifices, he
answering them that told him such netues, sayth:

Suppose ye that these Galilzans were sinners aboue all o-
ther Galilzans, because they suffered such thinges? I say
vnto you, no, for except yee repent, yee shall all likewise
perish. Either els suppose ye that those righte per-
sons vpon whom the towre in Siloe fell and slew them,
were better more then all the inhabitants of Hierusalem?
I say vnto you, no, but except ye repent, ye shall all likewise
perish. And Mat. 11. & Luk. 7. Christ speaking of s^c Giffenee &
Kephewes, which would neither admit his preaching nor s^c
preaching of Iohn Baptist: To whom shall I resemble, saith
he, the men of this generation, & who are they like? They
are like vnto childre sitting in the market place, & crying
one to an other & saying: we haue piped vnto you, & ye
haue not daunced: we haue song vnto you a mournful song,
and

and ye have not wept. For John Baptist came neither eating bread nor drinking wine, and ye say: he hath the devil. The sonne of man came eating and drinking, and ye say: Behold a great eater and drincker, of wine, a friend of Publicans and sinners. And wisdom is justified of all her children. He is another who hath said: I have said as I have said. Likewise the interpretations of the parables, as they are of Christ himselfe made and put forth, he replenished with this kinde of craft and iniquity of applyinge. And how the Apostle in his most graine sermons and Epistles, hath used the testimonies or sayings of the Poets, to witte: of Aratus Act. 17. of Menander, Cor. 14. of Epimenides Titus saith, to better purpose, then that it shall be needfull to rehearse the places themselves.

But out of this admonition touching the heaping together of games or argumentes, to be skillfully and conveniently applied to the business of which intreaty is made, as in the present state of the Church, cometh another exhortation, as behooving and necessary, as any other. Amonge sundry of civility and civility, I say, on what is, that all men would wisely weigh and consider with themselves, how farre forth it shall be expedient to use the holy sermons, whiche other have made and sette forth in manner, for the church, he sayes on all his sermons. The causes of this exhortation, when thou shalt heare, wherefore thou art, I knowe thou wilt pronounce this to be iust and lawfull.

While (which is greatly to be marvelled at) the ministers of Churches every where to be so tied and fastened wholly to the booke that containe the divine sermons, compiled, with no little study, by others, that by reason thereof they neglect to reade the sacred Wyble, there wanted little but I had sayd, plainly condemne it. But it can not be dissembled, that the authors of those sermons doe oft times aduise long and tedious digressions, also interlace without order reasons and argumentes, some what discrepant from scriptures openly rectified: namely so much

Forasmuch as they charged them in especially to be made
 and convenient for the place and time wherein you heard
 how it can not be that those selfe same things should
 be apt and correspond to the present state of Church,
 wherein thou supplyest the office of teaching. Wherefore
 let vs admit that there be no digressions at all, and that
 the holy scriptures are simply and directly appointed
 them: but what maketh that to be purposed? I saye
 this, if the whole explanation as it leyd be directed most
 chiefly to those purposes of Christian doctrine, which in
 those places and times were in need very aptely and
 with great grace handled of the preachers, and famous
 rabbis and doctors of the hebrewe, where as now in these
 dayes and with the necessities whereto it is brought of
 season and all manner of necessities and necessities.

To what end serueth the application of that portion of
 scripture, wherein are confuted the magicians and
 defenders of two contrary beginnings: the Manichees and
 other hereticks: whose assertions haue not at where
 any place? What shall it profyt to inueigh against those
 that gad to the Lystes of Theater to behold plays and
 games, before that people which is bitterly ignorant and
 what those termes meane? I saye, if thou canst not
 whereouer it is no point of wisdom nor convenient to
 utter straight wayes every thinge openly (especially in
 diuine matters) that is gathered together by the labour
 and iudgement of other men.

For they doe alledge in dede out of the scriptures, sen-
 tences, examples, proofes and probations of all sorts, but
 forasmuch as some of them doe note the same very brief-
 ly, and only as ye would saye, by wayes of titles, some
 also doe scrape them together at all adventures, out of
 others, which haue likewise lately published and put
 forth sermons: it is very requisite (except thou wilt call
 as well thy selfe as thy hearers into open danger) that
 thou shouldst diligently examine every thinge, takinge
 a narrow bew of the fountaines of scripture: observing
 there

Shall all things that either god bestoweth, or discipline after,
 what causes or circumstances hang together, againe
 what distes of reasons or arguments there be, & what
 since they be off, determine finally with thy self, whether
 they be agreeable to thy purpose, or no. And to this say
 And by the same paynes taking that thou must of neces-
 sitie followe in this behalte, thou thy self mightest as
 wel after thine owne pleasure denie a new and entier
 sermon according to the state of things present. But (to
 begin to an ende) be it so, that those strange and forreine
 sermons be in all respects perfect and sounde, and that
 there is nothing, as touching either matters, or wordes,
 wanting in them: yet art thou very much deceived, which
 supposest that thou shalt with as good a grace sette foot
 the doynge of an other man, as thou dost thine owne
 made at home in thy house. *And thus I have said*
 Mahour, strive, enforce thy selfe, so far as thy wittes will
 suffer; and yet truly will there never appere in thee that
 hoyle, that plaineines of sounde, that moderation of ge-
 sture and moving, that gravitie, that ardent affection, that
 power and vehemency in wordes, which were found in the
 first author. *And thus I have said*
 Every man is the best and most grave reciter of his
 owne doynge. And the chiefe part of a Preacher teach-
 ing with commendation is absent, when he wanteth pro-
 nomination. *And thus I have said*
 I omitte to tell that it shall fortune any of thy hearers
 to heare a very same author at home; of which thou becomest
 in a maner all things, it will come to passe, that in
 short space thou shalt perceive in thy selfe great hatred
 and contempt amongst all men. *And thus I have said*
 They say make as good a Sermon as our Preacher. I can
 read at home at my house every day in the booke as he
 preacheth, neither is there any cause why I should after
 this resort to the church, and yet an end to this
 And by this means is infused in their minds a certain
 con-

contempts, and helpe of such holie men, and by their words, the other
 chiefe and dangerous, and the inholie ministry of the Church
 begin to waie vile and tofshome, and as to aske in that
 worthy helene that those which doe alwaies thus doe,
 yea rather abuse, the labours of other men, saying forth
 litle of doerhing of their studie, as of Gorgias, Hecataeus,
 and well knowe theyselfe tunces and taken by labours
 in his Apologues he saith: *οὐκ ἔστιν οὐδὲν ἄλλο ἢ τοῦτο*
 If there be any peradventure that have learned too
 of these sermons, out of the antient writers, and that
 haply moze by hearing then by reading: We in case
 we haue learned a few Psalmes here, and there out of
 David, & afterward doe use them by apparelling them
 with a moze fullsome and well plighte tofshew: or if
 we can bragge and baunt of Philosophie such as the
 starres, counterfettinge a certaine shew of godlynes,
 and disguising our face with such like inuentions, we
 will note in all the haste be prayed, and had in admira-
 tion, we thinke now forthwith to be placed oder some
 peoples, we seme, in our owne fantasy, even from our
 cradels to be some consecrated Samuels: Well with all
 be counted wise and teachers of diuine misteries, yea
 and set our selues amonge the Scribes and Doctors of
 law, &c.

And certes it is to be lamented, that the labours of
 most excellent men replenished with no lesse learninge
 then godly zeale, should be turned to a far other end and
 purpose, then the authors when they put them forth, in-
 tended they should haue come: For the how shamefully both the vnlerned and lea-
 ned do abuse them alike, when by the helpe of them, they craftely
 and deceitfully intrude themselves into the ecclesiastical
 fundacion, for the which they are vnmete, and these for
 that as some as they haue gotten them, they become all
 together sluggish and slothfull, they neglect to peruse
 the

the holy scripture and other godly booke, they are not carefull, neither doe they once thinke any more to frame sermons by their owne wit and labour.

And yet it is most certaine, that the scope and meaninge of those good men was not, to aduance and promote vnto dignitie any impudent, vnlerned, and shamelesse persons, or to maintaine the slouth & vnlustines of any meane schollers, and of all other they ment least to withdraue any from the readinge of the canonicall Scriptures.

But this rather they alwayes wished, and hoped by all meanes it woulde come to passe, that the Lucubrations which they consecrated to the whole Church, and submitted to the iudgement thereof, should redounde also to the profit and vtilitie of all the whole Congregation.

And amongst other, their desire was chiefly to profite those, that being called to the ecclesiasticall ministry, be ginne with commendation to exercise themselues therein, to the intent doubtlesse they might out of their most sacred workes gette a ready and familiar methode of popular teachinge, to the intent they might learne apte and vsuall phrases, the maner of findinge and disposing all maner of proofes, of choosinge and applyinge common places, and to be shorfe, the order of mouinge of affections: againe to the intent they might by their example be stirred and prouoked to the continuall readinge of the propheticall and Apostolick booke, to the collection of apt reasons and argumentes out of the same, and to the diligent deuisinge and framinge of sacred Sermons.

For like as those men that sell Binamon, Galingale, nutmigs, cloues and mace, and such like straunge and pretious spices, doe vse to giue a peece of euery of them for a taste to the conuers, by the intent they might the rather be allured to buye. Euen so they that haue put forth booke of holy sermons, haue wished, and desired nothinge more, then by giuinge (as ye would say) a certaine taste of diuine matters, to excite all men to the readinge of holy booke, and to encrease their diligence in the study of

imitatio. Now hitherto doe these things tende: The co-
 mit to perswade al those y haue already applied their mind
 to the ministry of the Church, yea and we beseech them
 in Christ Iesus: that first & foremost they would withall
 possible diligence peruse and turne ouer the sacred Scrip-
 tures contained in the body of the holy Bible, that they
 would make them to be most familiar vnto them, whiles
 they may haue out of them sondry and manifolde mat-
 ter of heavenly doctrine prepared against all euenges &
 purposes: then after that they would with as great en-
 deavour as they can, enure themselves to make and de-
 scribe godly Sermons after the patterne and examples of
 the Sermons of Christ, the prophetes, and Apostles; and
 lastely that they would aptly and conueniently apply to
 their busines in hande, those things that they shall finde
 in other doctors of the Church whither they be Greekes
 or Latines, to be profitable for their vse, directinge in the
 meane time all thinges to the glozy of God alone, and to
 the edifyinge of their hearers. And so finally by this mea-
 nes shall they be iudged, and that truly by the verdict
 of the authoys themselves, rightly to vse and enioye the
 laboures and traoules of other men.

¶ Of the kinde Redargutiue. or
 Reprehensiuē. Cap. XI.



In this kinde which is ordained to re-
 proue false assertions, Sermons comon-
 ly are in such sort digested and disposed,
 as that one while the whole discourse is
 occupied alonely in the reprehension
 of a false opinion: another while in one
 part of the Sermon is confuted and subuerted a false as-
 sertion, in an other is affirmed, and with as great indu-
 stry as may be, vyzed a true assertion.

Where if in case the matter so requireth, many Ser-
 mons also are appointed to this busines.

But

But as touching affirmation or application, both and after what sort it should be used, it is plainly shewed in the preceeding Chapter: wherefore now the order of confuting or reprouinge is onely of vs to be declared.

To þ furtheraunce therfore of this matter auayleth very much whatsoeuer is of þ Logicians or Orators profitable put forth to confute and to asseple reasons or argumentes with all. For those that obtrude false assertions to the simple and vnlarned, or sowe them in þ Church, are perceyued oft times to bring in for þ mayntenance of thier quarell pꝛofes very subtil and sophistical, and to defend themselves most chiefly by the heelpes and sleights of mannes wisdom. Wherefore whosoever he be that will valiantly ioyne battayle with them, must be indifferently well furnished with all kinde of weapons and pollecy of fightinge which they doe vse. False assertions be reproued many waies, and weake and feeble argumentes are diuersly subuerted.

I. The first way and maner therfore is this: to þ intent thou mayst finde what truth and falsehod þ trouble some, to wit, the sower sold, false folde, and such like curious and peynted pꝛofes of the aduersaries doe containe in them, it shall be very requisit, to reduce them into the forme of sillogismes or apt reasons, such (I meane) as are taught and set forth of the Logicians. For by this breife and concipitous meane, if there be any default lurking either in the forme, or in þ matter of þ argument, it may both quickly, and certainly be perceyued. And how the forme of a reaso is to be sifted and iudged off, may out of those things which are put forth touching the making of sillogismes enthimemes & oher kinds of argumentations, againe how the matter is to be tryed and examined, may out of the places of inuention, and the rules adioyned thereunto which they call consequencies, be aboundantly known. Where therfore if the preacher shall in any of the pꝛoues made by the aduersaries perceyue defaulte either in forme or in matter, he shall no doubt publykely to

denounce and disclose it : so notwithstanding as that hee may purposely keepe backe all arte and cunninge so far as in him lyeth, keuered (as ye would saye) with a veyle. For in case thou shouldest exhibit þy craft and wozkman-ship of Logick openly of all men to be sene, which com-meth chiefly to passe by producing the very wozdes of art out of þy schole into the Church, it is to be feared doubtles, least thy solutions become as greatly suspected, as the ob-jections of thine aduersary.

II. The second way and meane to discerne and ponder according to there importaunce the reasons of those that teache false thinges, dependeth vppon þy diligent ensercha-ment of the Paralogismes, if there be any peraduenture entermedled with them. Therfoze it is to be considered, whither the Paralogisme be committed within þy compasse of þy wozde, namely by equiuocation, amphibologia, com-position, diuision, accent, phrase of speche : or whither the Paralogisme happeneth to be without the compasse of the wozde, as when there is brought in a fallacion of the an-ecedent, a fallaciõ of the consequent, a thing so after a sort spokẽ as though it were simply so, the not cause of a thing as the cause, petitio principij, many interrogations, igno-rance of the elenche.

III. Moreouer it profiteth much to obserue the captious and subtill argumentes, such as are: antistrephon, cerating, crocodelites, vtis, pseudomenos, cacosistata, asystata. For these are accustomed sometime to fall into doubtfull and perplered disputations. And all these thinges verily per-taine to the solution (called of the Logicians of our time) recall, as it is in their booke to be sene. Further, the preacher oft times also taketh aduice of those thinges, that be-longe to the solution called personall, and of the Ora-tors very much bled.

IIII. Somtimes againe we refell objections by regeſſion, that is to saye, by shewing that it becommeth not the aduersaries to bring forth any such cauilking objections; or by setting against them other questions alike crabbous.

Solution recall

Personall,

to see to. Which two maners of reuelation, we may perceiue in the holy Scriptures. The former we haue to the Romaynes chap. 9. Thou wilt say then vnto me: why doth he yet complayne? For who can resist his will? Thapostle aunswereth; But O man: who art thou that pleadest the matter against god? Albeit he addeth straight wayes also an other apt and direct solution. Example of the later is extant Math. 21. The Pristes and elders of the people sayd vnto Christ: By what authoritie dost thou these thinges? and who gaue thee this power? Christ aunswered them: And I wil demaund of you one thing; which if ye shall shew me; I will also tell you; by what authoritye. I doe these thinges. The baptisme of Iohn; was it from heauen, or was it of men?

V. Powe and then also the sayinges of h aduerfaries are subuerted by elevation. And this is brought to passe two maner of wayes: first by refection, to witte, when h objection of an other is relected as a thing light and very slender with a certayne signification of contempt or indignation, as Rom. 3. whē some sayd: Let vs doe euill that good may come thereof: the apostle repponeth the saying nothing els then that their damnation is iust. Which wordes doe procede from a troubled minde by reason of the vniuersality of the thing. Secondly it cometh to passe by *misnomers*; whereby through expelling h wordes & gesture of the aduerfaries, or by like meanes, we deride them and laugh them to scorn.

This maner h Apostle vseth Coloss. 2. where against those that sought meanes to dye the them that were newe bozne in Christ to the obseruation of Iewishe ceremonies, he sayth: Touch not, tast not, handle not, which all doe pertaine with the abuse thereof.

VI. The aduerfaries may in like maner be met withall by digression, whereby an excursion is made from the purpose: Albeit the Preacher shall scarcely vse this any other where, then where h solution of the objection propounded is easie & apparaunt to every man, or where per-

ture some inconuenience might redounde to the hearers
through a more plentifull tractation of that matter.

VII. Furthermore those things that are put forth of
the Orators profitable to confute and solute withall, the
preacher shall duely challenge to himselfe as common
both to him and them.

Cicero in his booke 1. de inuentione entreatinge of repre-
hension, and Fabius Quintilianus in his fift booke cap. 13.
touchinge confutation, doe teach some things not to be
refused.

In which notwithstandinge the preacher must prudent-
ly discerne, what may rightly be introduced into the
Church, where all things ought to be accomplished with
great reuerence and without the breach of charitie, and
what is to be left to the babbelinge pleabinge place.

VIII. Dismitte theweth also certaine formes of solu-
tinge or assolvinge peculiar in a maner to it selfe and be-
ty much bled and frequented. Chiefely and principally
iudgement of God is oft times set against the iudgement
of men, or the sayinge of the Superioꝝ against the sayinge
of the Inferioꝝ.

In which respecte verily Christ Math. 15. infringeth the
opinion and tradition of the Pharises, by opposinge against
them the woꝝde & assertion of god him selfe: when he pro-
ueth them guilty, by reason they transgressed the com-
maundement of God through their owne traditions.

IX. The true and natue interpretation of the Scrip-
ture is alleadged against that, which was of other per-
uerfly put forth.

Christ Math 4. vnto that that the diuell saide: If thou be
the sonne of God, cast thy selfe downe headlonge: For it
is written, he shall giue his Angels charge ouer thee, and
with their handes they shall beare thee vp, least at any time
thou hurt thy foote against a stone: answereth esteones
by bringinge a true interpretation: It is written, saith he
Thou shalt not tempt the Lorde thy God.

X. To the sentence by an other alleadged is sometime

added

added or opposed that which in the same matter is chiefly to be considered.

When the diuell had sayd vnto Christ: If thou be the sonne of God, commaund that these stones be made bread. Christ maketh answer: Man liueth not by bread onely, but by euery worde that proceedeth out of the mouth of God. As who sayth, Christ addeth that wherevpon dependeth chiefly the sustentation and preservation of our lyfe, and opposeth and preferreth spirituall nourishment to that which is corporall.

XI. Necessitie requireth often times y^e a concilement of y^e places outwardly repugnant be bled & made, as touching which matter Augustine hath copiously entreated in his booke de consensu Euangelistarū, likewise against Adimantus the disciple of Maniches: & we also haue briefly touched some things in our second booke de Theologo, concerning the order of diuine study.

XII. And moreover y^e same places may stand vs in great stead, & be oft times applied to redargution, which in the preceding chapter we recounted fit to the confirmation of true doctrine. The diligent reading and examining of confutations, which doe here & there occur in y^e sacred scriptures, will evidently demonstrate many more things pertaining to this effect.

XIII. And like as to the solutions of argumentes and reasons are very opportune and fitly added, those things that may stirre vp and prouoke y^e mindes of men to assent: euen so at the ende of that part or whole Sermon which is ordeyned to reprove, shall not vnprofitably be heaped together certen perswasive, or rather dehortatory reasons whereby men may be deterred frō embracing false assertions, & premonished to take diligent heed of y^e infection of hypocrites. Such are reasons verlined of y^e study & scope of false teachers, after which sort Christ and the Apostles doe oft times soe warne the believers, lyke wise of the vnprofitableness, of the vnrightrousnes, of the perill and danger of the thing, &c.

Whereby are declared the damages & inconveniences, which out of errors and dissensions, doe rebounde as well publicly to the Church, as also privately to every mans conscience.

In which behalfe may some thinges lawfully be entered, medled mete for the movinge of affections.

Cantions,

But like as in the former kinde, so in this also are certaine Cantions very requisite and necessary.

I. The preacher shall endeavour himselfe with all industry and diligence to bringe to light & subtill sophistry and fraudulent workings of the adversaries, but with such policie and discretion that he againe be not thought to use like sophisticall dealinge. The talke of truth ought to be playne and simple. For in case thou doest nothinge els then subtelly inueigh against subtelty, thy tale will be as much suspected and disliked as their tale whom thou impugnest, and the hearers will iudge none other but that there is come befoze them som noble payze of sophisters, as if they behelde Protagoras and Euathlus on a day appointed byauling in the byabbelinge confusioze.

II. Howbeit neither is it necessary, nor expedient, publicly to ensearch and narrowly to examaine all thinges, which are produced of the authoys of false assertions whether they be Ethnicks or heretickes: leasse verily whil实现 we goe about to withdraue men from error, wee minister occasion to some amonge the hearers, especially to the curious, to enquire more scrupulously after them and by this enquiry (as it commonly commeth to passe) to slide and fall into erreure. Counsell not much unlike to this giueth S. Augustine, who in this booke de catechizandis rudibus cap. 7. hath these wordes.

¶ When is mannes infirmite to be instructed and encouraged against temptations and offences, whither they be without, or in the Church it selfe: without against the Gentiles, or Iewes, or heretickes, within against the chaffe of the Lozdes floze.

Not that discourse shoulde bee made agaynst all
 kindes of frowarde and peruerse menne, nor that all
 their crooked and fantasticall opinions should by questi-
 ons propounded be refelled; but it is to be declared
 according to the shoytnesse of time, that it was so syg-
 nified before, and what the profit of temptations is in
 teachinge of the faithfull, and what hollesome medicin
 there is in the example of Gods pacience, who hath de-
 termined to suffer these things to the end.

That whiche Augustine therefoze thought good to
 be done in teachinge the elder sort, that I suppose in con-
 sideration of our times will be profitabte to the whole
 multitude, in which (no doubt) a number may be founde
 moze rude and ignoraunt then those rude and simple of
 whom he maketh mention.

III. Whoeuer the Preacher shall take diligent heede,
 least he be thought to vtter and pronounce any thinge of
 a corrupt affection, of which sort it is, in case he immede-
 rately flattereth himselfe or those that fauour his opini-
 on, if he commendeth all his owne stufte moze then is
 meete, or if so bee hee inueigheth ouer bitterly against
 any of his aduersaries, as though he were moze incensed
 with hatred of the persons, then with desyre of defen-
 dinge the trueth.

In deede he may touch the persons, sometimes also sharpe-
 ly, after which sorte we see the Pharisees to be handeled
 of Christ: but he must in no wise pretermittie grauitie.
 wherevnto it behoueth a godly zeale to be idyned, and that
 (as the Apostles speaketh) accordinge to knowledge: final-
 ly thorough loue he ought to auoyde all offence giuinge.

IIII. Again in the whole Sermon behoueth great mo-
 deration to be vied, whereby all men may be giuen to
 vnderstande, that their saluation and repentance is er-
 nestly sought for which haue erred from the trueth: and
 not their condemnation. The good sheapheard directeth al
 the wyse of his endeouore to this end, that he may bring

safely home the wanderyng sheepe to the fold. Many examples there be of Sermons pertayninge to this kinde Redargutiue.

Esay in his eight chapter repproueth the Jewes, for that they trusted more in the strength of man then of God, what time they made a league with the idolatrous Egyptians.

The same in his 28. chap. preacheth against those, that byged mens traditions before the law of God. Againe cap. 29. 31. he inuicigheth against them that reposed their confidence in the help of man, and neglected to call vpon God. Item cap. 44. 46. 47. is idolatry confuted wth stronge and weighty reasons: cap. 66. hypocrysy and hypocriticall obseruations.

In the 14. and 15. of Ezechiel, is disproued their opinion which maintayned y^e God spared the wicked, for the goddes sake that are meynt with the multitude. Of the Euangelistes are described & set forth many sermons wherin Christ shaketh vp the Pharises and the most part of their false assertions. Math. 5. 6. 7. Christ ouerthroweth their iudgement, y^e would haue the rightuousenes whiche is accepted of God, to depend onely vpon outwarde actions; and as touching the inwarde rightuousenes of the minde, which God most chiefly requireth, made no mention at all.

Math. 12. he reledeth the preposterous interpretation of the Pharises touching the halo wing of y^e Sabbath day, & declareth in what poyntes the true vse thereof consisteth. Cap. 15. he subuerteth their false perswasions concerning washings, choise of meats, &c. of which also. Mar. 7. Again Math. 22. he disputeth against the Saduces denying the resurrection of y^e dead. Cap. 23. he impugneth diuers & sundry assertions of the Pharises, sharply rebuking them and threathping vengeaunce vnto them. Math. 19. & Mark. 10. is confounded the false opinion of the Pharise touching diuorcement. The confutation extant in the epistle to the Romaines, which beginneth in the first chapter, where it

is sayde, That hope maketh not ashamed, and is protracted to the eight chapter, sozasmuch as it is ful of arte and skil, might worthily be put for an example, but that the whole disputation approacheth moze nere to the scholasticall manner of teaching, then to the common or popular. Albeit the exhortations annered well nigh to euery solution be very meete and requisite for those that doe teache the people. i. Cor. vii.

The apostle assayeth them that simply condemned marriage, againe those that disallowed the seconde marriage, that permitted diuorcement for religious sake, lyke wise that exalted perpetuall virginite. In the same epistle cap. 8. 9. 10, the apostle rebuketh those that abused the liberty of the Gospell, to the offence of theyr weake brethren.

In the first to the Thess. in some part of the 5. chapter, & in the last cap. 2. he reproveth them of error, whiche had spyed abrode that the end of the world was then at hand, and that Chryste shoulde come such straight wayes to iudgement.

And although all thinges be of the Apostle very briefly and compendiously handeled, yet is it not without profit for vs to haue shewed the manner of inuention which is in him to be seene.

Chrysostom in his fift Tome hath left vnto vs two learned homilies 49. & 50. wherein he entreateth of those y^e beleue not the paynes of hell.

There is also homily 21. bearinge this title: An exhortation or information to those y^e were to be lightened & as touching women y^e decked themselves with garlands and golde, & followed sozceries, & inchauntmentes. Lyke wise in a certaine homily had on the Calendes or first day of the month, he disputeth against them that obserue new monies: homily. x. hath some things against idolatry. Where he read two sermons of his made against desperation, or wherein he sheweth, that we ought not to despayre.

Now amonge the Sermons that are entituled, as touching

touching the providence of God, there be some which are spent in impugning of him or of his decree, whiche it becometh vs to ascribe unto this order, and as such as declare a cheame simple.

Besides, those against the Jewes, against the Anomai, and other in generall had against hereticks; be appertaining to this forme.

Basilus in a learned oration confuteth this, that supposed God to be the author of chills. Out of all these things it becometh playne and euident, that what things soeuer be of the oratoys ascribed to the iudiciall kinde belonging to the state definitiue, those ought to be referred to these two kinde hitherto exprested, the didascalick, I meane, and redargutiue.

For as oft as question is moued touching any principle or point of doctrine, certes to the ende thou mayest determine whether it be true or false, and maist defend y^e which is true: and destroy that which is false: thou hast neede to be wel aduised by those things which we haue giue forth as touching these two kinde.

¶ Of the kinde Institutue or
Instructiue. Cap. XII.

What things
are to be ascri-
bed out of
the scholes of
the Rethorici-
tians to the
kinde instructi-
ue.

The kinde Instructiue doe appertaine al those things in especially which the Rethoricians haue placed in the kinde deliberatiue: For perswasions, exhortations, admonitions, no man perceyueth not to tend to the right information of mans lyfe in rightuousnesse, lyke as we haue aboue also declared. Further, those things y^e be peculiar to y^e kinde demonstratiue, & encomiastical, shal be reduced to this forme. For when it falleth out y^e there is praised in y^e ecclesiastical assebly, either some person, as Abraham, Iob: or deede, as y^e inuincible fortitude & constancy of y^e Machabees in confession of y^e truth: or any thing els, as bountifullnesse towardes the poore, hospitality, concord, Prophecy, fasting, Prayer: no manne doubteth these things therefore chiefly to bee done, to the entent.

entent the hearers might be prouoked either to the imitation of the lyke in their common trade of lyfe, or truly to praise and magnifye God, which would haue such notable thinges accomplished of his chosen.

Wherouer to this order shall be transferred *δοξολογία*: Doxology.
for so they called short exhortations whereby the pastors in times past were accustomed in the Church to stirre by the people to giue God thanks for his benefits received as wel spirituall as corporall. Lykewise also funerall orations, whereby are prayed in some respecte the persones which haue led an bright and holy life, and of whch the church can iustly testifie and beare recoꝝd. Againe further it is no harde matter redily to recount such places as doe agre to these diuers fourmes of Sermons.

If therfore thou be desirous to perswade thy hearers, either to allow or to accomplish any thinge, as that they would procure to be builded an hospitall for the poore comming out of straunge Countries, or collections to be made on the feallful dayes to redeme their captiue brethren, or that they woulde labour to erect some decayed schole, to restore the censure of the Church, which they call excommunication, that they would receiue againe into fauour those persons that haue bene the authoꝝ of great and publike offences, &c. We will shew a compendious way how these thinges may be brought to passe.

The maner of
persuading.

I For small number of reasons may chiefly be deriued from those places, which we see to be in vse with the Orators: as,

Of the honesty.

Of the iustice and equitie.

Of the godnesse.

Of the profitablenesse.

Of the surety.

Of the comlynes & comendation

Of the necessitie.

Of the easines or possibylitie.

Of the cause or
matter.

II To declare any thing to be iust, goodly, praise woorthy, necessary, many growres and proofes may be drawen out of the most plentifull storehouse of the sacred Scriptures, whiche thou mayste dispose in what order thou wilt:

Of the commaundement of God.

Of the promises of God.

Of the counsell of the holy prophets & Apostles whiche seeme to perswade some such lyke thing.

Of the examples and deedes of the holy Saints.

Of the profit and vtilitie, which wyl rebound to y^e mindes of the faithfull or to the whole church.

Of the illustration of Gods maiesty and gloze when namely we shew y^e to the setting forth of Gods gloze, & to the sanctifying of his name vpon earth, the thing that we speake off, wil wonderfully auayle.

Of the edifying of others, when we declare that the same dede wil be profitable to a great number of other, to the end they may be confirmed in godlynes.

For these and such lyke places moe, be as ye woulde say domestlicall and companion lyke to diuinitis, but to the Orators they are straunge and vnaccustomed, if so bee, I meane, they be handlede after the same maner, that we see them to be handlede in the holy scriptures.

How to exhort.

Now if thou be disposed to exhort or admonish, thou hast in this behalfe also certaine places at hand.

I And woorthily in the first place shalt thou put before thee those thinges that may be taken out of Diuinitis, as a treasure by it selfe very rich and plentifull.

Argumentes are deriued:

Of the prayse of the thing wherof entreaty is made, or also of the persons which we desyre to admonish. For so the Apostle doth oftentimes thzough prayling stirre vpmens mindes.

Of the hope of the successe. For God sauezeth & gladly helpeth the endeuous of the faithfull.

Of

Of the publike expectation of other brethren of congregations.

Of the glozy to be looked for, as well with God, as with men. For to require a testimony of the trueth of honest & good men, is an honest poynt. And all men ought to labour in this, that they may to all euery where bee a good saugur of Chyriste.

It behoueth all men to profit a lyke both by good repozte, and euill repozt, and to promote the thinges that are Iesus Chyristes.

But yet shall no good man couet ouer much to seeke after glozy with men, much lesse shal he rest in it being gotten: and that for this cause, least whilest he obteyneth temporary glozy of men, he be spoyled of a moze ample glozye, to wit, immortall, which he should haue enioyed of the immortall God.

Of the feare of ignominye or reproche.

For it may be objected vnto them that they profit not in Chyrist, but rather renoult from Chyrist, as we see the Galathians to be taunted of the Apostle. Whom he doubteth not to call folyshe, adou'ts.

Of the certaintie and greatnesse of the rewards which remayne for vs as well in this lyfe as also in the lyfe to come. For there be promises of both kyndes put forth vnto vs.

II And here againe be effectuall those places that a litle before I reherced, to wit:

Of the commaundement of God,

Of the promises of God,

Of the thzeatnings of God,

Of the counsell of holy men,

Of the examples and deedes of the same,

Of comparisons, &c.

III What shall I saye, that of causes mozeouer and circumstances, may no slender argumentes be taken, when as in these oft times Ie bid many thinges, which minister no small force to the stirring vp of mindes?

III Neither

III Neither shall here be pretermitted the craft
of cunning of mouing of affections.

For in case thou desyrest to induce the multitude to the loue of vertue, to the hatred of vice, to compassion towardes the oppressed with wronge, to indignation against the despisers of vertuous exercises, to the feruent study of any thing, it shal be thy part to let abrooth all the engins of art and grace in speaking. Witherto finally do pertaine also communications, obsecrations, contestations, and such like figures, as we see oftentimes the prophets and apostles to haue used.

Furthermore he that wpll prayse eyther a person, or dede, or thing, shall vnderstand that he must somwhat otherwise frame his talke in the Church, then the company of Rethoricians is accustomed at the barre, or in the Schooles.

The waye and
maner of prais-
ing.

For these truely when they prayse any person doe preface befoze their eyes these places: the nation, countrey, language, woundres or miracles that went befoze the natiuitie, name, ornaments of the body, as fauour, strength, comelines: mozeouer education, studies, artes: also the goodes or ornaments of the minde, as witte, docilitye, sharpnes of sight, prudence, gentilnes, sobrietie, granitye, constancy, fortitude, godlines, zeale of religion: then the kinde of life, state or condition: like wise the benefites of fortune, as riches, friendships, possessions, enheritaunces: againe the actes done both publickely and priuately: afterward the rewardes of the actes done, as honours, offices, triumphes: last of all the thinges accomplished in the olde age, death, end of life, opinion after death, signes or woundres: going befoze or following after death.

After this sort, I saye, are the Orators wont to run through all the degrees of age.

But sometimes they distribute those places in this order, first they speake of the gifts of the body, next of the gifts of fortune, and finally of the giftes of the minde.

But verily the preacher in all this busines useth a much
vnlke

inlike patience. **I.** First truly the Church hath not bene accustomed to prosecute with prayse those that be a liue, & still liue to all kindes of temptations and sinnes, as the Orations haue done in putting forth tholy Paenys, and all plausible Orations uttered in prayse and commendation of men: as who sayth iudgeinge that to be either the pro-
 portie of flatterers, or of such as prepare a triumph be-
 fore the history: Of whom that the doings of those are
 shamefull, of these words and foliwe, it is plaine and ma-
 nifest: *non erubescit agere conuictum qui laudat, recte se*
But it prayseth and extollet those onely whom all god-
uen trust assuredly to be now translated into the flow-
shippe and societie of Saintes. **II.** Again the Preacher that will celebrate the praises
 of any god & holy man, dealeth very tenderly with those
 places which we reuered, yea so far is it off that he tak-
 eth matter of prayse, of the benefites of the body and of
 fortune, that he scarce toucheth them at all, or if he doth
 touch them, yet is it befor the purpose, and not but to
 teach by the way, how that blessed man trusted, not or re-
 bued not those gifts and benefites to him. **III.** For-
 toner, the Preacher many times expoundeth
 some Chapter of the holy Scriptures recited in the pub-
 licke assemblie, in which also he standeth somewhat longer
 and a longer by little and little he talketh in haue one or
 two, or recter not lightly aboute thre places as touching
 his life whose memozy they wish with all honour to be
 preferred, commendinge in them some vertues of his
 more eminent and perspicuous. **III.** Last of all the Ecclesiastical Teacher doth with
 moze earnest endeuour enioyne himselfe to this, that he
 may direct all his discourse to the correctinge and amend-
 inge of mens corrupt maners, and to frame in & mindes
 of his hearers impressions of true goodnes, also to illus-
 trate and set forth the glory of the heavenly Countrey:

then howe he may make that blessed man to be had in admiration, to be wondered at, or worshipped.

For he that is occupied in praisling of any vertuous person ought to preske to himselfe a double scope or ende. The one, that by hearinge the gracious and excellent deedes of worthy and famous men the godly hearers may be prouoked to prayse and magnifie **G D D**, who brouched safe to elect and call them; and to bringe to passe through them great and mightie thinges, whereby his name might be sanctified and celebrated bypon earth.

The other, that the multitude maye be stirred and enflamed to the imitation of their so notable deedes. Either of these scopes is evidently set forth in the Scriptures. Touching the former Christ sayth Math. 5. Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen.

To the Galath. 1. The apostle: In me, saith he, they glorified God, which preached the fayth that before I sought to destroye. As touching the later likewise Christ Math. 11. Learne of me for I am meeke and humble of hart. Against 1. Corinth. 11. Paule sayth: Be yee the followers of me, euen as I am of Christ. And Heb. 13. Remember them that haue the ouersight of you, which haue spoken to you the worde of God: whose fayth followe ye, considering the ende of their conuersation.

Whitherto touching the prayses of persons or holy men.

How deedes
are to be prai-
sed.

Whosoever whosoeuer desireth in his sermon to praise an acte or dede, as the acte of kinge Iosias breakeing in peeces the Images and restoringe the true worship of God, or of Elias stoutely struiuing against the priestes of Baal, or of the Machabees valiantly venturing their liues for the dignitie of the truth and the ordinances of **G D D**, or of them that a litell before these times prouided by all meanes that sincere doctrine might be aduanced in churches, that the necessitie of the poore might be relieved, should ought to haue in a readines those thinges that serue to

this

this purpose. **I** shall declare before all things that the facts or deeds which he speaketh off is honest, iust, godly, profitable, prayse worthy, agreeable to the worde and will of God.

II further he shall not neglect to increase and amplify his furniture; by the causes and circumstances thereof.

III; But he shall bestowe his chiefest and principall labour in exhortinge vnto imitation, as if so be his hearers haue already attempted the like deedes, then to goe forward in their good beginninges.

God deedes are to be adorned with due commendation: but yet the chiefest care of all ought to be employed about the profit and benefit of the hearers.

Wherefore it is expedient that those good deedes be especially prayfed and set forth, wherevnto we chiefly comest (hauing regard both of the time & state of the Church) to stirre and prouoke them that are committed vnto vs to be taught.

The maner of praying of things

The maner of prayfinge of things is all one with the maner of praising of deedes, and the selfe same places are founde very aptly applied to either purpose.

For the thinge is honest and iust, that hath God for the author, which is commaunded of God, which he commendeth with diuers promises, and whereby the knowledge that we haue of God, receyvethe encrease as furtherance.

What thinge is good & godly, which auayleth to the stirring vp of mindes to the study and embracing of godlynes, as whereby godlynes is declared. Profit and benefit is deriued into many partes.

First, that is profitable, which helpeth to the setting forth & sanctifying of gods name on earth, then & whereout commodities also doe flowe vnto miserable mankind.

Besides, ther is one comobitie comon to & whole Church

It is

an othe

an other peculiar to euery private beleuer. Againe and
 consisteth in spiritual and internal gifts, on other in cor-
 porall and external gifts. But it is not necessary that we should dwell at the places
 in this order. The chiefe thinges that are accustomed to
 be prayed in the Church are, the word of God, the consi-
 deration the reading and meditation thereof, the souerayn kindes of
 life, & ministry of & word, virginity, matrimony, like wiſe
 the gifts wherewith God bestoweth safe to adorne his
 Church, as those that he reherſed Rom. 12. 11. Corinth. 12.
 Ephes. 4. finally there are prayed almes deues, hospitalitie,
 patience, &c.

Funerall ser-
 mons,

As touching funerall sermons, what the an-
 cient fathers were accustomed to doe, and what the mai-
 ſtie of our Churches and religion requireth to be done,
 we will briefly declare.

There be extant in the bookes of Gregory Nazianzen
 diuers and sundry funerall orations, as those had at the
 buriall of Basilus magnus, likewise of Athanasius Alex-
 andrius, againe at the buriall of Gregorius his father,
 Cesarius his brother, and Gorgonia his sister.

Ambrose hath left behinde him ſower ſuch orations, one
 of the Emperour Theodosius, another of Valentiniyan
 and two as touching the departure of his brother Satyrus,
 albeit Ambrose himſelfe doth entitle these last rather by
 the name of bookes.

And like as it appeareth those fathers to haue borrowed
 this example of pronouncing orations in funerall ſolem-
 nities of the Gentiles, whose custome (as we reade) was
 to prayse men when they should be buried, especiallye
 such as were noble and famous, in an oration beſore a
 great assembly of people: Then so they followed also their
 trade and fashion, when (as we would ſaye) ſtepping fast
 to the rules of the Rethoricians as touching the pray-
 ſes of persons, they reherſed many thinges of his life
 that was fallen a ſleepe in & so he, repeatinge all thinges
 from

From his very childehood euen to his olde age. And certeſſe who ſeeth not this praſiſe to fauoure of the very rites and inſtitutions of the Ethnickes?

But the eccleſiaſticall Teachers of our time in my iudgement (as I may ſpeake without the diſpleaſure of the godly) doe in this behalfe goe moze ſincerely to worke and moze accoꝝdinge to ſounde religion, whyleſt they duely execute theſe office, in that order that followeth.

Funerall ſermons how to be framed.

I. If when they commend a funerall with their Sermon, they handle not praſes curiouſly contriued and couched together, but other places much moze holeſome and fitte for the enſormation of the hearers, ſuch as are theſe: of preparation vnto death, that death is the penaltye of ſinne, of the miſeries of mannes lyfe, of the deliuerance from them by death, of the contempt of the world and all earthely thinges, of deſiring & felicitie of the lyfe to come, of the immortalltye and eternall bleſſednes of ſowles, of the reſurrection of bodyes, of the laſt iudgement, how an account is to be made therein of all the life paſt, of Gods mercy open to all ſinners if they repent but euen at the laſt gaspe, againe that the deade are not immoderately to be bewayled or lamented, but that God rather is to be thanked, which hath deliuered them out of the moſt filthy priſon of theſe bodye, that the death of the ſayntes is pretious in the lordes ſight, that they are all happye and bleſſed, to whom it is giuen to ſleepe in the **L D R C**, that is to ſaye, in the confeſſion of a true fayth, and who is able to reckon vppon the reſidue?

II. Where if ſo be it be thought good after theſe places declared, that ſomewhat be ſayde of the brother which is brought to buriall, then add they bꝛiefely, and (as ye woulde ſay) ſhamefaſtely ſome thinge touchinge the kinde of life that he embraced, and ſhew how deuoutly he ſerued God therein, by diligent perſorminge of thoſe thinges that were his dutey to doe.

Am,

Wherby

Wherby þ hearers also are giue to vnderstand what great industry it behoueth them to employe, to the intent enery of them in their callinge and kinde of life may become acceptable to God.

III. Peraduenture also they commend, and set befoze them þ be aline to be folloved, one oꝛ other vertue wher in the bꝛother decessed excelled, oꝛ some notable acte done by him foꝛ the behoufe of the Church, foꝛ the common wealth, foꝛ redꝛessinge the calamities of the poꝛe, oꝛ his confession of faith made in the very confiate of death.

Doxologiz.

Further, as touchinge the Doxologiz whereof wee made mention befoze, they are not now in vse.

They were bestowed altogether in aduaucinge and cōmendinge of gods godnes towarde mankinde, and in times past were premised in the sacred assemblie, to the intent the people might with moze willinge mindes, and with greater deuotion sing holy himnes vnto God, & giue thanks to him foꝛ his most ample benefites poured vpon them, as well spirituall as coꝛpozall.

But now commonly foꝛ the most part in some partes of the Sermon is commended and set fowth after the same rate, the godnes and clemency of God, his iustice, seueritie, wꝛath, power, pꝛouidence, and other poyntes to him attributed, and that verily to the ende men might be moued and induced to thanks giuinge, to eschewe vice, to repentaunce, to amendement of life, to put their trust and confidence in God.

But how these partes ought to be absolued and accomplished, it may be knowne out of those thinges, that hee already saide.

Wꝛ it therfoze sufficient to haue in this wyse giuen enstruccion touchinge all these thinges, now will we add certayne Cantions, and then afterwarde examples.

Cantions.

I. The first Canticion. The Pꝛeacher must not endeavour himselfe to perswade any thinge to the multitude, but that which is necessary, and sheweth fowth presente pꝛofite and vtilitie.

II. In perswasions or exhortations there must appere in the speaker a franknes or libertie ioyned with a certaine fauourable simplicitie.

For the one addeth weight or impoztaunce, and vehemently moueth, & other putteth away al suspicion, that he preacher be not thought either craftily to handle his cause, or otherwise to seeke his owne priuate commoditie.

Some there be that endenour to set forth certaine things, and doe cunningly pretend a certaine beyle of religion, but by litell & litell they bewraye themselves to tender more their owne gaine and lucre, then the furtheraunce of true religion.

Of which sorte of craftesmen our age (alas the while) hath brought forth to to many: whom the successe hath openly proued to be such, as haue sought meanes to pamper their greedy paunch, and to gaine, not soules to Christ, but money to the insatiable God their belly.

III. By like reason he must take heed, that in any wise he be not perceyued to submit and abase himselfe in perswading more then is mete, for that truly is the point not of teachers with grauitie, but of flatterers with great leauitye.

He that teacheth the multitude, ought not to be carelesse in defending of his owne authoritie.

III. Further as our exhortations ought to be voyde of all rude incivilitye, so againe must we prouide that we seeme not ouer nice, secure, colde, or timorous.

V. Neither certes shall a man thinke that he doeth as much as he needeth to doe, when he once or twise putteth his hearers in minde of any thing, or exhorteth them to doe this or that, but he must often times and with great feruentnes repeate the selfe same cause, and that so longe till he shall perceyue due frutes to followe.

Chrisostome that it ought so to be, declareth in many wordes in his first homilie vpon the first Epistle to Timothye.

And we may see in the Sermons of the sayd father, diuers

Exhort.

and

and sondry admonitions, sometimes also very longe and applied to the mouing of affections, as touching the selfe same matters.

This likewise must not be forgotten. Where there be many ministers in one Church to sustayne the laboures of teaching, there they shall diligently common and entreate amonge themselves, of those assayes which they shall iudge to be profitable and necessarye for the behoufe of the Church, that with like study and agrément they may handle the same befoze the people.

VI. Againe he that purposeth (the time so requiring) to publishe and set forth the prayes of some holy men, shall doe it very sparingly, yea and shall purposely auoide sond and fabulous histories, and the vaine rablement of miracles.

There be some stories of Saintes carried about which are altogether vnfaux and vntrue, some also openly refuted, as it may appere Distinctione XV. C. Sancta Romana. Paule the Apostle to the Romaines 15. reporteth that he by the power of Christ had done many signes and wonders, and yet Luke in the Actes toucheth very fewe.

Let vs therfore likewise followe here in the wysdome of Luke.

VII. In the prayse and commendation of deedes and of thinges nothinge must in any wise be spoken for fauour or flattery. But as in other thinges, so also in prayes ought a meane and measure to be preferred.

VIII. Besides in all prayse he must be sure to abstaine from such comparisons as may engender enuy & grudge. For comparisons are wont for the most part to procure hatred and offence, euen in prophane matters:

Wherefore ther is no cause why thou shouldest hope that they will be well thought off and allowed in diuine matters.

IX. And with the same modesty & prudence it becometh him to proceed in funerall Sermons, in which some thing

is inserted to the praise of him that hath left this transitory life.

X If there be any pointes beside in all these things to be obserued, the due consideration of the causes and circumstances therof will easily prompt and minister the same.

Now let vs note some examples of this kinde of sermons. Esaias cap. 49. laboureth to perswade all men that they would embrace the Gospell and the sonne of GOD Iesus Christ, and so be grafted into the Church. There is extant in Ieremy xxvii. a swasory Sermon, where the prophet perswadeth the Iewes, that if they will be saued, they must yelde themselves to the king of Babilon. The same cap. 29. is a perswader of them that were in Babilon, not to attempt any alteration of the state in the common weale. i. Cor. xvi. and 2. Cor. 8. The apostle perswadeth y^e Corin. that they would make a collection of almes to be sent to Hierusalem. Chrysostom in a certaine homilie in his first tome, perswadeth y^e the bishop Seuerianus is to be receined againe, the force of whose reason is expressed in y^e Tripartite history lib. x. cap. x. In an other homilie he perswadeth the people, that they shoulde not be moued or disquieted in case it were his chaunce to be put away. Hortatory or admonitory sermons are very rife & plentiful in the sacred scriptures. Moyses Deut. 6. 11. 28. 29. warneth all men straightly to keepe and fulfill the law of God. Loke Esay cap 40. 55. 56. Also Ieremy cap. 3. 4. 18. 33. 44.

Examples of
persuatory
Sermons.

For in all these places are grane and weighty Sermons wherein they exhort their hearers to repentance, to the loue of Gods word and amendement of lyfe, &c. Cap. 22. Ieremy exhorteth the king to embrace iustice.

Examples of
hortory ser-
mons.

There is none of all the prophets in a maner in whom thou mayst not note a number of such lyke places. Moreover there be sundry sermons of Christ pertaining to this effect. Mark 9. Christ exhorteth all men to beware lest they giue offence to any. Cap. x. he exhorteth euery man

Lib. II.

Of framing of

to deny himselfe. cap. 12. he admonisheth his hearers to shonne the Phariseis.

Saint Paule Act. 20. commaundeth byshops to take diligent heede to their flock.

Chrisostom in his v. tome, in diuers and sundrye sermons exhorteth to repentance, to humility, to loue, to concord, to liberalitie towards the poore, to the contempt of earthly things, gloze, honour, &c.

Whereof in some may be seene the order of handelings theames simple, in other some theames compounde. The same Chrisostom explaneth a sentence or place of scripture in this kinde with incredible skill and cunninge in that his homily so well known touching the wordes of the apostle vnto Timothy: Use a litle wine for the weaknesse of thy stomack. Gregorius Nazianzenus hath put forth a notable oration as touching releasing of the poore.

Examples of
a person prai-
sed.

The praise of a person is to be seene handled in Esay. 42. where Cyrus king of the Persians is commended, and that so much the more magnificently, because he bare 4 types and figure of Christ.

Christ Luk. 7. prayseth Iohn Baptist.

1. Cor. 4. 16
2. Cor. 1.
Philippi. 2.
1. Thessa. 3

Saint Paule in moe places then one greatly commendeth Timothy. Chrisostome in his v. tome preacheth in commendation of Iob, of Elias, of the Macabees, of the three children put into the fiery furnace, of Susanna, of Iuuentius and Maximus martirs.

Nazianzenus in lyke maner of Cyprian and the Machabees.

Examples of
a deede pray-
sed.

The praise of a deede how it is to be adorne and set forth, may be learned out of the epistle to the Philippias, and out of the first to the Thessalonians. For these the Apostle praiseth, sozasmuch as they perseuered constant in the confession of the trueth, and suffered not themselves to be withdrawen from the truth by any delusions or sophistifications of the false apostles. Chrisostom in his tome. v. celebrateth in full sermons the hospitalitie of Abraham, the patience of Iob, and the notable deedes of other holy

men.

men beside. To this order in lyke case may be ascribed out of tome.v. his third homily touching bishop Flavianus supplying an ambassade for the cite of Antioche to the Emperour Theodosius, where is extolled a like the dede both of the byshop and the Emperour. In the 9. homilye are commended those that absteyned from the custome of swearing.

In the homily 10. those that after meales repayed immediately to the church to heare the diuine sermon. Nazianzenus hath left to posteritie thre exquisit sermons as touching peace making & atonement of parties at variance.

Concerning the praise of a thinge be these theramples: *Examples of the praise of a thing.* Psalm 119. conveyeth a praise of the lawe and woꝛde of God. Psal. 78. a praise of the church. Psal. 133. a praise of

vnitie and concord. Paule. i. Cor. xii. xiii. xiiii. commendeth diuers gistes, especially pꝛopheſye (which is the facultie of interpreting the Scriptures) and loue. To the praise of faith pertaineth those things that are read Heb. xi. Chrysostom in his tome v. praiseth almes giuing, in a certaine homilie wherein he pꝛoueth it to be an arte, and that truly of all artes the most gainefull.

Tertulian and Cyprian commend patience in Sermons purposely written thereof. As touching funerall sermons we haue spoken sufficiently before.

Those may be counted for Doxologie, which are expressed Esay. 12. 25. 42. Again likewise many of the Psal. songen in the way of thanks giuing: but about the residue those are most fit & apt hereunto, wherein the whole multitude is pꝛouoked to giue thanks, and prayse God: of which sort are the Psalmes 81. 92. 93. 95. 96. 98. 99. 100. 103. 104. 105.

Chrysostom in his tome v. homilie xi. exhorteth the people to giue God thanks for their deliuerance out of the daungers that were feared by reason of discord and sedition.

Homilie xii. he exhorteth them to be thankfull for their libertie obtained of the Emperour Theodosius.

Lyke

Wherwise in the homilye whiche he made after his returne out of exile.

Wherunto may be adioyned also thre other homilies, whereof in the first hee teacheth, that God is to be thanked, sozasmuch as he commaundeth no grieuous thinge to be done: in the second, that to acknowledge GODS benefytes is the greatest Sacrifice that may be: in the thirde, that we ought to be thankful vnto God, not onely in woordes, but also in deedes.

Of the kinde Correctiue. Cap. XIII.



In the kinde of Sermons Redargutiue are properly confuted and amended all errors contayned in assertions or principles of doctrine: Euen so in the kinde Epanorthotick or Correctiue is repproued & corrected whatsoeuer is founde vicious and offensive either in maners or rites.

Therfoze to this kinde pertaine all Sermons and Orations ordeined to reclayme men to a better trade of life, or to suppress vniust dealinges, or to condemne vices which are risely vsed, whither they do consist in perswasions, or dissuasions, either in dehortations, or rebukements.

For all these foymes must we vse when we take in hand to correct the maners and conditions of men. For why we perswade and exhort that men leauinge vice woulde embrace vertue, we dissuade and dehort from those thinges that are iustly to be repponed.

Howeouer we blame the persons that are subiect to any notozious vices, and we teache and commaunde theyr company and fellowship by al meanes to be auoided, we rebuke naughty and vnicomely deedes, we repproue the thinges themselues, namely all kindes of sinne and wickednes.

Unto

Unto this kinde may inuention of Quations, for they be
thought to be altered. For what do they else containe
then grievous corrections, or reprehensions of braint and
inurious dealings? Of such are a couple extant put forth
of Gregory Nazianzen, agaynst Iulianus. Of the same
sort is there an Quation of Chrysostome, touching Babi-
last the Martyr, As in which be containe, halfe many
things agaynst the sayd Iulianus, whiche Quation not
withstanding beareth the title not of an Homilie, but of
a Epoke.

Albeit some men peradventure may iudge, of such wry-
tings tend not to a correction of anye badgiuement, for
how may he be corrected which is there chiefly assaulted
and inuighed agaynst, when it is playne & evident, y the
same wicked person had now already by the miserable
oppy ende of his lyfe sustayned the paynes of his impiet-
ty, but rather to the comforte of the Godly, which might
to reioyce and be glad, for that they are by Gods pro-
vidence safely deliuered from the tyranny of their owne lesse
crafty then cruell enemy.

Howbeit after what sorte soeuer thou be disposed to
frame thy selfe to a correction of corrupte manners, &
whether I say by dissuading, or deborting, or repro-
uing, or by any other meanes, the very same places
truely maye serue thy turne in this behalfe, which are
recyted orderly in euery the partes of the former kinde.
Whiche this must thou doe, namely tourne all the sayd pla-
ces into the contrary parte.

For where any thing is to be perswaded (as we sayde) n
by reason of the honesty, of the iustice and equity, of the
surety, of the easynesse thereof, and so forth: in this
kinde of Sermons verilye thou shalt with no greater
laboure dissuade any thinge, as in case thou shalt
proue it to be dishonest, vnjuste, vnreuerent, possi-
bly dangerous, difficult, &c.

In the same order shalt thou procede in deborting
one, and contemning another.

For those places whiche we haue digged in the Chap-
 ere aforesaid being declared after a contrary sort, that
 euery where he used and applyed. And doubtlesse whosoever he be that heareth his purpose
 as fast to be reponed and condemned with such like rea-
 sons and perswasions as thesē it can not be choosen but
 that he shall inwardly be moued, and by little and little
 pierced (as it were) in conscience, wholy submit and pro-
 strate himselfe.

Which when it cometh to passe, there is good hope of-
 fer, that he will euery day more then other forsake his
 former cruell life, and returne into the right waye a-
 gayne.

For in deede it ought to be the scope of all corrections, to
 bring men to the knowledge of their finnes, to the intent
 that seeing the greatnesse and filthynes thereof, they might
 be touched with the care of their saluation, and brought
 to amendment of life.

Wherefore what pointes forer be helpfull and necessary
 to this ende, whither they be taught in the woordes of the
 Rhetoricians, or set forth in the holy bookes of Diuines,
 shall aptely and rightely be applyed vnto this kinde of
 Sermons.

As touchinge other pointes that are to be obserued and
 marked in this kinde, they may bee perceined partly out
 of those things that we haue said in the preceding chap-
 ter, and partly out of the cautions following.

But forasmuch as a number of things be requir'd, yea
 and no small helps of wisdome requiſyte in him, that will
 rebuke finnes with any fruit at all, therfore it is neces-
 sary that we here shalwe forth and let downe many cau-
 tions.

cautions.

The first shall be of the rare and seruentnesse, that ought
 first of all to be accounted off in preachers.

I first verily the teacher of the church shal often times,
 and with all his power (as I may say) consider with him-
 selfe, that a good porcion of his office consisteth in repro-
 uinge

winges of finnes and vices, and that he then finally truly executeth the function of a faithfull Shephearde, when with all diligence he prouideth and forsaeth, least with the scrabbe and itching of some one sinne the whole flock in the Lords helde should be corrupted and infected.

For undoubtedly that which in times past the Lord sayde vnto the Prophet Esay Cap. 58.

Crye out of thy throte as loude as thou canst, spare not, lyft vp thy voyce lyke a trumpet, and shewe my people their iniquitie: that also ought all Preachers to iudge to bee spoken vnto them by the same Lord euen vntill this day.

And I beleue verily Preachers might (as it were with spurres) prick forwarde them selues to the execution of their office; in case they would oft times consider haue before their eyes that grane and weighty protestation of Paule thapostle vnto Timothy, and would interpret it to be spoken priuately to euery one of them, yea & imagine that the liuely voyce of so worthy an Apostle, resounded dayly and hearely in their eares.

The words of the Apostle be these: I protest before God and the Lord Iesus Christ whiche shall iudge the quicke and the dead at the time of his appeering and in his kingdom: Preache the woorde, bee feruent in season and out of season, reprove, rebuke, exhort with all gentlenesse and doctrine.

It is certaine that whosoener shall deeply engrauē and impzinte these words in his minde, will not lightly giue occasion that any man may iustlye saye of him, that he eyther for feare of danger, or for hope of any commoditye is slouthfull and negligent in reproofe, and condemning the wicked.

But what manner of person it behoueth him to be shall with grace and authoritie accomplishe this thinge, wee will ctesnes declare.

II It perteyneth verily to euery Preacher freely and fenerely to correcte vices, but none other for the masse parte

part that doth it with dignity and condigne respect, those that be in some credit and estimation with the multitude: Such most chiefly are, eld and auient men, woon able to all man by reason of their age, and such as being sometime conuerfant in publike affairs are supposed to haue gotten their experience of many things. Pert vnto these are those that be commended and well thought off for the wonderfull puritie of their life, and be themselves voyde of all crime. For with what face shall they accuse others, that are thinkt with the same and reioyce of their owne offences? Then thirdly such as by their excellent learning and erudition, deserue to haue their wordes credited in all things. Iuridich two beanes; I meane learning, and innocency of life; Timothy excelled, although but a yonge man; had of all those in whose wordes the powre of the spirit doe more openly shew forth it selfe. It followeth of the time wherein it is conuenient to reprove sinnes and vices. And certes then ought sinnes to be repproued and controlled, when either the place of scripture that is expounded, or state of the churche, or maners of the people doe require the same. For at what time certaine vices and enormities begin to infect the multitude; the ecclesiasticall Teacher shall in repressing of them duly and seasonably be altogether occupied. First the soze is to be healed, before it groweth to an insurable tanker: For

To late is medicine sought;
When mischiefes once by long delays
past all recure ate brought,
And verily the Whistion of the soule shall first of all
endeavour

endeuoure: himselfe to cut away the greater maladies; then shall hee take in hande those that be of lesser danger.

IIII. And it is not to be passed ouer that Chrysostom sayde in his 4. homilie vpon the Epistle of S. Paule to the Philippians; That then the Preacher, ought to keepe silence, when hee holdinge his peace, and findinge fault with nothinge that is done, there is sure and certaine hope, that the euills which are committed, may bee turned away: but if the contrary commeth to passe, so that hee keepinge silence enormities are not onely not rooted vp, but all thinges also become worse and worse, then it is necessary, that hee goe forwarde in reprobuinge so much as hee may doe. For hee that sharply rebuketh sinners albeit he doth nothinge els, yet thus much bringeth he to passe, that he suffereth not the mischief to growe any further.

And no lesse worthy to be noted is that which Augustine hath left writte in his booke 1. cap. 9. de ciuitate dei. If therefore any man forbeareth to reprove and finde fault with wicked doers, for that he awayteth a more convenient time, or feareth least by that meanes they should become worse, or that other weaklinges, which ought rather to bee enformed to a good and godly life, should bee hindered, and oppressed; and turned from the faith, this seemeth not to rise of any corrupte desire that hee hath, but rather of the rule and aduice of charitie.

And after a fewe wordes in the same chapter: They that are placed in the higher degrees of life, prouiding for the most part for their fame & safety, whilst they feare the wiles & inuasions of wicked men, doe refraine themselues from reprobuinge of them.

And although they stand not so greatly in doubt of them, that they yelde through any, their threatenings and impieties to perpetrate the like euils: yet neuerthelesse the very same thinges which they commit not with them, they will not commonly finde fault with, when as peraduenture they might by reprobuinge correcte & amend some

least if they could not, their owne safety and renoume should come into harfard and decaye. And this they doe not vppon that consideration whereby they see their credite and safety to be necessary for the profit of men to be entrusted, but rather thorough that infirmity, whereby they are delighted with a fawninge and flattering tongue, & with a faire and calme day, and whereby they feare the iudgement of the common sorte, and the vexation or destruction of the fleshe, that is, by reason of certaine bandes of couetousenes wherewith they are enwrapped, and not for their duties sake of loue.

Thus much S. Augustine. Wherefore by these thinges when and how far so;th it is lawfull to intermit the reprehension of vices, euery man may easely iudge. Nowe what thinges remaine chiefly to be repproued.

V. There is no kinde of sinnes, in which the Preacher ought to wincke and be tongue tied, or that may be pretermitted without repproue.

Wherefore it is not inought egerly to inueigh and abandon such vices as are very great and heynous, but even those also shal be brought to the iudgement of the Church and called into question, which y common people esteeme to be but trifles in respects, neither doe account them so great, as in deede they are. Provided that those euills be spoken against with more diligence and vehemency which are growne to be of greatest force with the multitude, and by reason whereof greater inconueniences are feared.

VI. In the meane time the goodly Preacher must take heede, least that beinge moued with the false reportes and surmises of some men, hee fall to carpinge and controlling of certaine vices.

It is ouer often tried by experience, and that truely with the great offence of the whole Church, but with the greatest perill of the estimation and god name of the preachers themselves, what masses of mischief the ouer-
bassi

hastines of some in beleuings euery one that cometh, especially women and light persons, haue brought in. And Alineas Sylius reporteth in his booke de aulicorum miserijs, that is, touching the miseries of Courtiers, how a certaine mā of Millaine in times past made a grievous complaint to one Bernardinus a Preacher, of all those that lent their money vppon vburn, and that largely to this ende that when other shoulde cease and desire off so to doe, he alone might reape huge gaires & riches by that trade.

Wherefore neither those things that are noyse of the simple and ignorant, nor those that be reparation of civill and crafty men, shall the minister of the Gospell rashly admit forthwith to be declared out of the pulpit to the people. The sure and safe way is, (where at least he had lawefull meeting and consultations, of the Elders of the Church) to rebuke those crimes and enormities, as touching which it shall be determined before in the same assembly, that they should openly be reprov'd, and spoken against, & so followe divers things touching the manner of reprovving.

VII. Whensoever it seemeth good to rebuke vices, before all things it is necessary to promise certaine doctrine and reasons, where out of men (though blunt and rude) may learne, that those things which are of the reprov'd, be very grievous finnes, and such as deserue eternall damnation. For very weak and slender is that reprove or rebuke, which is not grounded vppon Gods word, and lacketh strength therefrom.

And that is if that the apostle meant when, after he had sayd, improv, rebuke, exhort, he wisely addeth, that it must be don, by applying of doctrine.

VIII. And that all corrections ought not to be framed a like, but one moze bitter and vehement, an other moze milde and moderate, is a thing well known of it selfe, partly by the kinde of crimes committed,

and partly by the state and condition of those men that are snarled and entangled with the same crimes. As the intent I saye not, howe in the Sermons of the prophets and of Christ we may obserue the lyke trade.

Take what prudence and circumspection is requisite in dyinge awaye the diseases of the body, the same truly is required in expelling the maladies of the minde. And as touching this difference wisely to be made Chrysostom hath somwhat in the beginning of his Enarration of the Epistle of Saint Paule to the Galathians.

But it becometh vs notwithstanding to declare, where it shall be convenient to giue place to the milder and where to the sharper sort of rebukes. First therefore of the milder sort.

IX. There be certaine offences touching the amende-ment wherof it shall be sufficient after a friendly and louing manner to admonish the hearers.

Of which sort it is, if a man speake against the adoration of newe and strange apparell, against the contempt of menkes fond traditions, &c. Of which for the most part be peculiar but to selue, and are in no wise to be accounted among the manifest and greater sort of finnes.

If a man therefore should with tragicall clamours and bitter rebukes crye out against these thinges, he shoulde bying to passe & not onely & phantasticall people, but euen the wiser sorts also returning home, would in their common talke sooner laugh him to scorne, then bethinke them of any amendement at all.

X. And albeit the exhortation be gentill & soft, yet must haue be taken, least any thing in it seme to extenuat the nature of finnes.

For in dede it is an horrible thynge for a man, in his talke to minish sinne, or to make it seme lesse then it is.

XI. Againe this must likewise be forscene and taken heed of, least whilst thou gentilly admonishest thy hearers, thou purposest also secretly to auaide the extenuation of sinne, thou so depainted in the meane time and settest forth

sozt sin in his colours, that thou priuily tickle þe mindes of thy hearers, and (as ye would say) egge them to conreyne eyther a certaine newe desyre of sinninge, or els to take a certaine pleasure of their sinne lately committed. Thou shalt finde those that are wonderfully delighted, when they heare these vices pleasauntly described, which they knowe themselves to be addicted vnto. Nowe of the sharper sozt of rebukes.

XII. Full well is it sayd of Chrysostom: To speake gently and mildely to scollers when there is neede of roughnes and sharpnes, is the part, not of a teacher, but rather of a corrupter and an enemy. Many sinnes there be therfore which require moze seuerer controlment and rebuke, especially those, that are most apparauntly repugnaunt to the tenne commaundementes, that minister manyfolde matter of offences, wherewith a great number of men of all soztes are entangeled, finallye that are supposed to be such as can not be taken awaye, without searing or cuttinge.

XIII. And in reproofe of these sinnes those things may haue place wherof we see mention to be made of others. Chrysostom vpon Genesis homilie 24. requireth to be pardoned speaking moze sharply.

I knowe, saith he, that these things will sting your eares, but pardon me. I speake them through greedines of your saluation. Peraduenture he imitateth þe Apostle 2. Corinth. 11. speaking in this sozt: would god you had suffered me a litell in my foolishnes. And in deede ye suffer me: for I am gelous to you warde through the zeale of God. And I be come your enemy for speaking vnto you the truth? My babes of whom I trauaile againe in birth, &c. Sometimes he that taketh in hand to accuse and rebuke others, numbzeth himselfe with those whom he accuseth.

The prophetes doe adioyne themselves to the residue of sinners, and praye for pardon. And Paule 1. Timoth. 1. Christ came into the world, saith he, to saue sinners, whereof I am chiefe.

Chrysostome on the first Epistle to the Corinthes homilie 23. hath these wordes: All men at the very hearinge of holefom Doctrine waxe deafe, and therby are replenished with many euils: and we may behold the naked soules to be as men are comonly wont in an army after the bront of battayle, some deade, other some wounded: euen such ther bee in the Church. Wherefore I exhorte and admonish, that wee may bee prouoked one to helpe and comfort another: for I also am of the number of them that bee wounded, and of those that want medicine. But doe not therfore dispaire. For albeit the woundes be great, yet are they not past cure, &c. And moreover the same Chrysostom in his homilie 4. touching the Faith of Anna Samuels mother, when he perceyued a very fewe to be come together to the Church, inueigeth straight waies in a bitter Oracion against those that were absent, whom he would haue to be seuerely admonished, of them that were ther present. The place is very proper and to the purpose, but longe and tedious. These thinges therfore and such like which may serue to their vse, it behoueth the studious diligently to observe.

XIIII. But in all this whole busines, he that speaketh must take hede that he neuer chafe and become angry in such sort, as that he forgette his boundes of modesty, or be thought to be enflamed more with the displeasure of some men, then with the hatred of their vices. We haue scene at times some both in voyce, countenance, eyne, gesture, and to be shott in the whole state of their bodye, sowlye to deforme & disfigure themselves, againe with rude pellings and outcries to fill all thinges, & at length, through the rage & impotency of their minde to depart out of the Pulpit, or at least forgetfull of the thinges that they spake off a litle before, not able to returne to their purposed matter.

Surely their hearers scared least they had bene on the sodaine attached with an Apoplexie or some such like disease. But I praye you was not this with the more sol-
lye

ly, to finde fault with þe lesse: or with a greater mannes to seeke to reforme madnes of others: liberty in speakinge deserueth praise, fury is cousted blame woorthy, & doth vnto the disgrace euen those things that are most wisely spoken: as we may reade in the homily 17. vpon the Actes of Thapostles in the worke which is of some ascribed vnto Chrysostome.

XV. Whereouer this discretion also is very requisite in a Preacher. He may lawefully entreate of some vices more openly & grossely, as when he inueygbeth against a murderer or a dyonhard, he shal accordingly declare and paint forth þe crueltie of the one, and þe filthines of þe other. But as touching some he must in no wise deale with many wordes, but onely with a gricuous detestation & horror touch the as it were houerly with his fingers endes, not displaying þe manner how they are don & accomplished. In which sorte are all those sinnes well nere, that be allied to whoredom, and leachery, the procurement of barrennes or miscarriage of childe, the vse of paynting wherby women doe make themselves to some bewtiful. Againe þe fraudulent craftes wherewith Chapmen & marchautes doe falsifie their wares, add vnto them colour, weight, and other sleighthes almost innumerable.

Certainely to bryach and baye open these thinges is not good, least the same vices which thou endevorest to suppress, thou plant first of all thy selfe in the mindes of many that were before vnto thee ignoraunt thereof.

Albeit how far forth also it is lawefull for thee sometimes to stand vpon these pointes, and to defect after a shamefast sorte some secreete matters, to the shame and reproch of those that are guilty therein, thou mayst learne out of the Prophet Ezechiel cap. 16. and other places of the holy Scripture, besides out of Chrysostom homil. 37. on the first Epistle to the Corinthians, and homilie 5. vpon the first to the Thessalonians.

Now let vs distinguish and sorte out the kindes of men, to the intent it may appere and become euident vpon

Whom

Whom

whom chiefly the dartes and dint of rebukes ought of right, most frequently to be throwne.

XVI. As it is apparant that there is no state or degree of men void of lustes or free from sinne: so the Preacher shall in no wise let to blame and accuse the enormities of all men without exception. To which effecte it perteineth that the apostle writinge as well vnto Timothy, as to Titus, so prouidently teacheth them, how and after what sort they should behaue themselves in rebuking & reproofing of all sortes of men. And againe the same hath generally commaunded that those which offend should openly be reprovied, to the terrour also of others.

That in like manner is vniuersally to be taken, which long before to the prophet Ezechiell (cap. 3.) god him selfe said: If thou shalt not warne the vngodly, nor speake vnto him to disswade him from his wicked way that he might liue, I will require his bloude at thy hande. But if thou doest admonish him, the hast thou deliuered thine owne soule. Wherefore to come to that which I was about to say; the Teacher of the people shall iudge all his hearers indifferently, in this behalfe, to be accompted in the selfe same order, and that ther is none amonge them all whiche ought not to be subiecte to Ecclesiasticall discipline.

XVII. But in the meane time there appereth to be some difference made of holy Teachers in reproofing & comptrolling of persons. The prophetes, doe in their wordes both more often, and also more bitingely singe the Lewes, (vnto whom had shined plentifully the knowledge of gods will) then the Gentiles drowned in the deepe gulfe of ignorance. Againe the apostle Paule more severely chideth the Galathians, then he doth the Corinthians, or any other beside. The same admonisheth Titus, that he shoule sharply reprove the Cretensians. And this he doth truly, not as though they should thincke it meete to haue regarde onely of the crimes themselves, but also of their qualities and kindes. Moreover wee see the Prophetes, Apostles, and Churches chiefe Capteyn
of

of the preaching schole, to be accustomed as most comonly, so also most grievously, to assault the vngodly priests, Doctors, Scribes, Pharyseis, the authoꝝ of false opinions, and that foꝛ this cause inespially in that settinge out their externall and counterfet rightuousnesse, they sought meanes to haue the internall and true rightuousnes in daede to be vtterly buried vnder soote, and agayne foꝛ y they preferred mens traditiōs befoze y law of god. With lyke lyberty of speech doe the prophets oft times shake by the corrupt Iudges, terming them *Αγοφῶνες* and oppressoꝝ of the poꝛe agaynst all righte and equitie. And peraduenture foꝛ this cause doe they assaile both the soꝛtes, that is to saie, one while the priests, an other while the Iudges, foꝛ y of these two kindes of men depēd the safety of the whole citie, saeing that from them sins and vices are sone deriued into all the people, and agayne these being brought into oꝛder, it is an easy matter to reduce all the rest of their subiectes to the obedience of lawes.

What neede many wordes? we may gather out of these things, that how much the moze sowlely any are fallen, oꝛ be of moze obstinate dispositions, oꝛ hurt moze thꝛough their offences, then others, so much the moze studiously and seuerely are they to be corrected.

xviii. But in noting and repriminge the vices of magistrates there is neede of singular iudgement. Foꝛ some potentates there be which wyll suffer themselves to be rebuked of some men, but not of euery man: some againe wyll admit no teacher oꝛ instructor at all.

Saint Ambrose (as it is recoꝛded in the Tripartite history lib. 9. cap 30) trusting to the godnes of his cause which he had in hand, vnbashfully reprimed y Emperour Theodosius, and he so woꝛthy a prince toke wel at woꝛth the reprehension of so woꝛthy a doctoꝛ, although it were bytter & publique. Foꝛ vnto Ambrose was known right wel the notable towardnes of the Emperour, and the seruile
zeal

zeale of his minde enclined to equitie: againe Theodosius had perfect trial & experience of the wisdom & integritie of Ambrose. And certes where the preacher himselfe leadeth a pure and vnspotted lyfe, & the maiestrate for his part vnfeignedly imbraceth iustice, there doe the holysome endeuours of the minister of the Gospell aspire to most happy successe. Iohn Baptist doubted not openly to reprove the wicked kinge Herod, & he againe (as the Euangelist witnesseth) feared and reuerenced Iohn.

Christ Luk. 12. ouerthwartly pinched Herode, calling him
 2. Samuel. 12. for. Nathan seemd to vse as if were a certaine stratageme
 of fine polycy, when intending to reprove kinge Dauid, he sodeinly deuised a parable of two men, the one riche, the other poore. Neither is it a straunge thing to obserue other parables also put forth of the prophets in hard and difficult matters, as Esay. 5. Iere. 24. &c.

To be short, it is plaine and euident that maiestrates are to be reprovved in time and place as ofte as they depart from the path of rightuousnesse: but with what foresight and prouision that is expedient to be done, no man canne certainly demonstrate by rules, but it is necessary, that euery man according to his owne discretion, doe partely out of the sermons of the prophets and of Christ, partely out of the kinde, causes, & circumstances of matters insident gather and deuise with him selfe.

Neither truely doe I knowe very well how it cometh to passe, that in the Sermons of the Apostles wee finde not any thing ouer hardly spokē against any maiestrates, but rather there occurre many thinges whereby subiects are admonished to obey them, yea though they be euill and wicked.

But I suppose two causes may be rendred of that matter.

One, for that gouerners of comon weales at y time were euery where ethnicks & vnbelouers, and therfore not as yet receiued into the societie of the church: wherunto the
 Apostles

Apostles knew right wel that their authortie only stre-
ched, for those that were without, they left vnto GOD 1. Cor. 1
alone to be iudged.

The other, that forasmuch as the doctrine of the gospell
was euery where enill spoken off, & of a great nūber also
flaundered, as seditious and tending to the decay of com-
mon weales, the Apostles iudged it very vntimely, to ex-
asperate them with the ouer sharp controlment of their
priuete vices, whō being stirred vnto wrath they knewe
would forthwith seeke by all meanes possible to hinder
and stop the course of the gospell. Where I might adde,
that y apostles peradventure enfracted by the holy ghoſt
saw befoze, y in repriming the pñces of that age (whō
God as yet touchēd not safe to call) they shoulde lose all
their labour and trauaile.

But the pprocess of our talke groweth further then wee
think for.

XIX Certes that we ought moze modestlye to deale
sometimes with those that supply any publicke charge,
and are placed in the degre of woꝛshippe oꝛ dignitie, the
apostle sameth to insinuate, where vnto Timothy he sai-
eth: Rebuke not an Elder, but exhort him as a Father. 1 Timoth. 1

And we may doubtles prosecute the cause of religion and
of the Church with great seruientnes, and may also vꝛge
the seuerity of ecclesiastical discipline: but yet this whole
business requireth a certaine moderation and discretion.

Wherfoze of some is impꝛoued the sharpnes of Christo-
stom in his correctory Homilie entituled, against Eutro-
pius, of which see the Tripartite histo. li b. 10. cap. 4. The
like iudgment haue a number giuen of the homily wher-
in y same Christostom (by reason of Eudocia the Emperesse,
whom he knew to be grievously displeased and so pꝛac-
tise wiles against him) displayed and layed open y vngra-
tiousnes of women. Like wise of an other against y laide
Eudocia, y beginning where of is: Herodias once againe
waxeth mad, and is troubled, shee longeth once againe to
gette Iohans head in a dish.

Tripartit. hist.
lib. 10. cap. 13

Eodem lib. et
cap.

xx But

XX But howsoeuer we prepare a Sermon to reprove our superiours, we must take diligent heede, leasse we vnaduisedly poynt forth any thing, whereby the vngodly may inatch occasion either to bitter or attempt any thing frditionally.

See to seeke to take away offences, that greater offences grow thereby, seemeth to be þ part of an vnadvised, or rather of a mad man. And vndoubtedly every Ecclesiastical reprehension ought to tende, to amendement, not vnto tumult: to edification, not to destruction.

XXI And albeit so oft as any degrés of men are touched (by way of rebuke) it be expedient to refrayne from their names, yet when entreaty is made of such persons as procure destruction to the whole multitude, of whiche sort inesppecially are the authoꝝ of sects and open rebels, then is it lawfull to bitter their names, or to paint forth their persons in their colours.

For so doth Paule the Apostle i. Timothy. 1. 2. Timothy. 2. call Hymenæus, Alexander and Philetus. heretickes by name, and willeth them to be annoyded. Again in the same Epistle cap. 4. he toucheth Alexander the copper Smith.

But least any man shoulde alledge and saye that this is done in an epistle wꝛiten priuately to one, looke Eſay cap. 22. openly preaching against Sobaa the scribe.

xxii Thou must not think much to reprove the selfe same crimes often times and in diuers sermons, and truly so long, till thou shalt perceiue some amendement to follow. Touching this thing Chrysostom admonisheth in a certaine homily entituled, of Dauid and Saule, and of tolleration or sufferance. The same also hath left vnto vs notable examples, especially where hee inueigheth against swearing, wrath, &c.

xxiii Now and then also he that hath the oversight of the Church, doth wisely threaten those, that declare by suppent pꝛofe, that they will by no meanes forsake their vicious lyuinge, howe hee will exclude them

According to Christs institution from the holy table of the Lord, that is (as they vse to speake) excommunicate them, especially where the crimes be such that they minister reypoche to the Church onely where they are committed, and be supposed to require such a remedye or medicine. Which thing we may see Chrysostom to doe with a stout and balaunt courage in his tome v. homilie 26. & 28. where he entreateth against those that vsed vnaduisably to sweare.

XXIII. Neither is this ynough. The Preacher shal admonish also and exhort the christian maiestrate, to put to his helpinge hande to the suppressinge of sinne and vice. Which thing truely he may safely bring to passe, in case he will but inioyne a certaine ciuill penaltie to those that dispise or deride the worde of GOD, and the reasures of the Church.

For what shal the Preacher of the Gospell preuaile with brutish and degenerate people, though he stoutly set forth things profitable, & comptrole the contrary, if so be the maiestrate doth not acknowledge it also to bee a part cell of his charge, to aide and assist him?

Truely there shall neuer be any common weale established worthy the name of christian, where it cometh to passe that how much the teachers of the Church doe build by throught their traualle, in declayming continually against vices, so much againe the ciuill maiestrates doe pluck downe, throught their negligence, in neuer seeinge execution done vpon those that be offenders.

XXV. But in all the order of reponinge of sinnes it is very necessary, that the minister of the worde doe stouidously teach by what meanes sinnes and the custome of sinning may best be ayoyded of euery man.

Chrysostom in his tome v. homily. 5. doth skilfully shew a way, how the wicked custome of. Swearing might be eschewed, Ezechiel, whilest cap. 34. hee reponeth euill pastozs

pastors, by the same diligence beclareth, what the office of a god shepheard is.

xxvi I had almost forgotten this. Unto every bitter and vehement rebuke shall be adioyned some temperance of comfort, and that chiefly by propounding unto them that repent, certaine and assured hope of mercy, which god accustomed bountifullly to exhibit to all those that unfeignably cræue it at his handes.

The maner is among the Physicians of bodys, to put to their simple purging medicines, (when by their sharpnesse they molest the stomack or other parts of the bodys) certaine thinges to allay their strength, yea and with all bitter medicines (least the mouth should be brought out of tast) to intermedle sweet thinges.

We see therefore that this deuise hath tyed also the prophets the Physicians of soules, whose perpetuall fashion (in a manner) is, unto rebukes to ioine consolations, and unto threatnings to add promises.

And why it ought so to be, this is the reason: The preacher must with all diligence bende him selfe to this; that he bring sinners not onely to sorrow of minde or contrition as they call it, but also unto faith (for in these two partes, that is to say, contrition or mortification & faith, is repentance accomplished): and that for this cause, least such as finde themselves guilty of ouerlasting damnation, being cast downe by the scueritie of Gods indgement, should be driuen headlong into desperation.

xxvii At length when the preacher seeth and perceyuet that by his fidelity and diligence, by his timely and dutimely entreatings, persuinges, rtynges; twitchinges, indignations, some are brought to amendement of lyfe, he shall at some conuenient time prayse them and comfort them, either publikely all in generall, or some also priuately, & (as much as lieth in him) shall be the author unto them, of perseueringe in their god and godly purpose.

which

Which thing also we may perceine the prophets to haue done oft times, whilst they commend and set forth the felicitie of them, that reuoltinge from the tents of vngodlynesse, do repayze to the Ensignes of sayth and repentaunce.

And it commeth to passe truely by this meanes, that they doe not lightly returne againe to the filth of their former life, neither can lustily be touched with these proverbes: The dog is retired to his old vomit: and the sowe walked to hyr wallowing in the mire.

2. Pet. 2.

xxviii After all these things if it happeneth that the Preacher by reason of his franck and seuer, but yet iust and necessary rebukes, doe fall into the hatred & displeasure of some men, yet shall he therefore in no wise bee faint harted, nor as one discouraged cease from his work, but rather he shall moze and moze harden him selfe, and goe forward by all meanes to wassle out amongst them, to the intent that thinge may come to passe in very deede which he coueteth most chiefly to see.

And let him oft times call to remembraunce, what an excellent function he is called and aduanced to, not of men, but of God himselfe: also what incomparable rewards be prepared of the same prisenaker God, for all those that doe valyauntly strine and continue to the ende of theyr course.

There is no doubt, but that which is pryncipe in himselfe, that he hath with al diligent endeuour and fidelitie, faithfully perfourmed and accomplished whatsoever his duty was to doe, but that he (I say) shall feele present comfort neuer wanting vnto him, and the holy Ghost shall surely witnesse with his spirit that he hath God in so great labours and difficulties sauozable and merciful vnto him, and that he wil not suffer him through & vnbridled rage of his enimies to be oppressed or by any other meanes to faint and giue ouer.

But the preacher himselfe mozeouer shall mollify & break in sunder & hartes of a great number, & shall preuent the matter

matter, least they shoulde wrathfully be inflamed against hym, if so be he sometimes inculke in his sermon: that he doth that which he doth altogether by vertue of his office: that it is not lawfull for him so much as the breadth of a nagle to depart from the lyne of trueth, whiche the Lord himselfe hath limited.

That he is the ambassadour and messenger of the highe GOD (for so both the Prophet Malachy call the ministers of Churches Angels): and therefore that he neither can, nor will utter any other thing, then that which hym mighty prince hath given him in charge.

Againe, that all thinges whiche he speaketh are grounded vpon the diuine Oracles, and defended by the force of the inuincible trueth.

That he in no wise feareth the iudgements of godly and learned men, which shall vprightly & indifferently weigh and consider his cause.

That he for his part full sore against his wil, and neuer without great griefe of minde, cometh to the painefull reproofes and rebukements of sinnes, but that he is drawn and enforced vnto it, saing both publike necessity requireth it, and the common profite of his hearers perswadeth him thereto.

That he chiefly doth that which good Physicians vse to doe, who, not after the will of the patientes, but after the nature of the diseases, doe minister medicines some sharper some gentiller.

That it is a thinge very vnciuill, and agaynst all humanitye to deale contumeliously with hym that well deserveth: that that sicke body is altogether vnworthy of help at his Leaches hand, which would rewarde hym offering an holme (though somewhat bitter) potion vnto hym, with reuilement for his labour.

Last of all, that he whiche will needes stande presumptuously agaynst the passay of soules, doth nothinge else then

then *δυναμειν*, that is to say, keepe battayle with God himselfe: and that it is a harde matter in the meane time, which God sayd somtime to Saule, for him to kicke against the pricke. And that in deede the worse minister of the Church may for a time (as one hated and dispised of the worlde) be beyed and afflicted: but the trueth it selfe can neuer be frozen downe, or extinguisht.

By these, I saye, and such like reasons, the Teacher of the people shall partly fortify and conserue himselfe, and shall as ye would say pricke forward himselfe to the vnsearefull executinge of his office, and partely shall prouide and forsee, that fewe or none be offended with him by reason of that which he doth in reprimouinge and comproulinge of sinne.

Besides this the kinsfolkes and familiars of those that are stayned with the infection of sinnes, and doe stande in neede of the percinge medicine of rebukes, ought gently and friendly to admonishe them that they would not conceiue any displeasure against him that enforceth the of such things onely as are iust, true, profitable, and necessary.

And that which is moze, it behoueth the magistrats themselves to prouide, and with all diligence to endeuoure, that the Preachers be not of any man haynously molested for their wholesome reprehensions sake of the sounde doctrine that they teach.

For the Apostle in moze places than one willet, those that labour in the worde and in teachinge, to be highly esteemed, to be had in honour, & to be preserued from all hostile violence, to the intent they may liue with vs without feare or danger, and with ioye and alacrity execute their office. But let this be sufficient.

We haue gathered into this place, as it was meete and conuenient, manye Cantions, but yet many moe may euery man get and obserue, as well by the diligente perusinge of saydes incident, as also by the very order and proceedinge in preachinge.

1. Timoth 4.
1. Corinth 16.
Heb. 13.

Examples.

We will add hereunto some notable Examples of this kinde of Sermons. Esay cap. 28. grievously inueigheth against the excesse and superfluitie of the Iewes, and with all threatheneth punishment vnto them. Cap. 58. he condemneth the glorious workes of the hypocrites, and requirereth of them the deedes of true godlines.

Against the same also he preacheth cap. 59. Jeremy. cap. 2. 3. 4. 5. 6. hath left vnto vs a notable Sermon, which may not without good cause be put for an Example, as where in he vphaydeth and obiecteth to the pastozs their ignorance, vnto all in common their neglecting of gods lawe, their fellowship with the Gentiles, their oppression of the holy Prophetes, their cruelty to the poore Citizens, they Idolatrye, periuries, adultries, corrupt iudgements, &c. Through all which thinges he teacheth that they had deserved great plagues, and threatheneth, that vntill they repent & amende their liues, they will shortly fall vpon the. The same in a maner he doth cap. 7. 8. 9. Ezechiell cap. 11. labourereth in reprimanding their contempt of gods word, their cruelty to their subiects. Cap. 13. 14. he toucheth false teachers and hypocrites. Cap. 16. are accused the Idolatrye and ingratitude of the Iewes. Cap. 17. he comptrolleth the selfehood of Zedechias.

And cap. 19. 20. he detecteth the wickednes of the princes and rulers, wherevpon he falleth to the condemning of the common impietie and Idolatrye of all men. Cap. 22. 23. he is in hand with the same matter. Cap. 28. he entreateth against the pride of the kinge of Tyrus. Cap. 34. against the auarice and slothfulness of the priestes. Hose cap. 1. 2. 3. 4. hath a full Sermon disposed against sondrye enemiities, but chiefly Idolatrye.

Of the like argument be the 5. 6. 7. chapters.

To be short looke how many prophetes there be, so many masters hast thou excelling in this craft.

Again such as these, be a number of Christes sermons; wherein he reprimeth the vngaciousnes as well of the rude multitude, as also of the Scribes and Pharisees.

Loke

Loke Math. cap. 11. 12. 16. 21. 23. Mark. 2. 8. 11. And further to this ende ought to be referred, the histories of actions tending to the extirpation of vices, as that touching the casting out of the Temple those that bought and sold. Neither want there examples in the Epistles to the Galatians and Corinthians. For 1. Corinth. 5. the Apostle exhorteth against those that had committed offence, and willeth them to be chastened by the censure of the Church. Cap. 6. he inveigheth against bawlinges in lawe and willeth rather iniury to be suffered. In the same Chapter he speaketh against sondy vices, but especially against leachery and sensuality. Cap. 11. against the custome whereby men prayed in the sacred assembly with their heads covered, and women with their heads bare. Likewise against those that came not soberly and charitably to the Lordes Supper. Cap. 12. against strifes raised by reason of spirituall giftes, and chiefly through prophesie, and tongues. To the Galat. 6. he teacheth how spirituall brethren ought to be haue themselves towarde those that are fallen.

Mark. 11.
Luke, 19.

In Chrysostome are extant diuers and sondy Sermons against the detestable custome of swearing and perjury, whereof some be wholly applied vnto this ende alone, as the 27. and 28. other some haue onely certaine pointes mixed here and ther to that effect, as homilie 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 19. 26. 28. Of which in some thou mayst finde also certaine thinges scattered against backbiting. Against that vice are the homilies 29. 30. 31. against ambition the 43. against enuy 44. 45. 53. Against drunkennes and riot 54. 55. against such as come vnto, thily to holy misteries in the Lordes Supper 60. 61. also, that we giue no offence to any man: that we followe not the concupiscence of the flesh: against slothfulness in well doing: against the desire of bayne glory: against leachery and other pleasures, &c.

Whereouer it is to be noted that vnto these two kindes of Sermons, the Instructiue, I meane, & Correctiue, may

instly be added those things which the Rethoricians in the kinde iudiciall doe affirme to make statum qualitatis seu iuridicalem, the state of the qualitey oꝝ the state iuridiciall . For when entreatye is made of verities, and it is called into question, whether a thing be done lawfully oꝝ iniuriously , oꝝ whether a verity be iust , oꝝ vniust : to the doing truly of those things that be iust, men are admonished and prouoked, oꝝ if they be don already, praised and commended : but the things that be vniust, men are deterred and disuaded from, oꝝ if they be already committed, blamed and cōdemned, and y verily by the groundes and reasons taken out of those very places, which to these two kindes instructiue and correctiue we haue sayde to be accomodate.

¶ Of the kinde Consolatory, or
Comfortatiue. Cap. XIII.



That all mortall assayes are tossed and turmoyled euermore with the tempestuous waues of innumerable daungers, and that we be all the sort of vs bozne in that state and condition, that as well through the offence of our first parentes Adam & Eue, as also through our owne corrupt nature we are continually oppressed with sondry aduersities and calamities, it is not needfull to be declared in wordes, seeing the dayly euents y happen doe much more euidently then were to be wished, verily and demonstrate the same. For truly we see by experience that the greatest number of men is miserably vered and distressed one while with warre, oꝝ besiegement oꝝ sedition, an other while with dearth and scarcitey of victuals , as hauinge their corne fildes destroyed through vnseasonable weathery, somtimes in the pestilence, and other contagious diseases, sometime with ouerflowinge of waters , sometime with the rage of fire, and burning of villages oꝝ some part of the citey, sometime

sometime with cruell persecution for the confession of faith.

He therefore that in these publike calamities can lift vp those that be downe, comfort the sorrowfull, confirme the weake and waivering, shall be thought verily to deserue well of all men, and to haue fulfilled the dutye both of a good pastor, and also of an expert phisition. But as touching the Rhetoritians, they haue utterly cast from the this part, leauinge it to the Philosophers the masters of lye and maners.

Howbeit none in very deede can handle & adorne it moze excellently then Diuines, as the profession of whom, like as it both far awayne surmount & excell all others: so is it peculiarly ordeyned to the easing and alluaging of sorrowe and grieue. Wherefore whosoener is desirous to comfort the afflicted must first of all borrow certaine rules or precepts out of the places of the kinde instructiue, with which we vse either to perswade or dissuade.

Proffes.

For what is it els to comfort, but to dissuade from grieue? Then shall he proceede to places of Diuinitie.

Of the first sort therefore be these places:

I. Of the honesty of the cause. It is the part of a wise man with a strong and inuincible courage to stand fast in euery daunger.

Places, of the I. sort, or order.

It becommeth men chiefly to imbrace all manhood and prowesse, but especially constancie.

II. Of the iustice and equitye of the cause.

It is meete and conuenient to lay a due mourning, especially seeing we are moze fauourably dealt withall then our desertes doe require.

III. Of the profit or disprofit.

What profiteth it thee to lye tumbling in sorrowe, miserie, to wast and consume thy selfe with sorrowe? Thou art grievous both to thee and thine, thou disquietest both thy body and minde in vaine.

IIII. Of the comelines and commendation.

All ye be of a sound iudgement, doe thinke it very vncomely

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and womannishe to lament without measure, & to take so impatiently the chaunce that happeneth. All thinges doe innuite thee to pacience.

V. Of the easines. Thou so oft procurest to thy selfe a freshe newe beauienes, as oft as thou proceedest to be- swaye thy case.

VI. Of the necessitie. What meanest thou? Thou must beare and not blame that which cannot be remedied. These rules also be taken out of the frontiers of the Philosophers.

VII. Of the kinde of euils which wee suffer, to witte that they are not so greuous as they be commonly taken, yea that they be rather benefites then euiles, as being certaine prouokementes vnto vertue. Against that they be not, neither can be continuall: that they molest the body onely, and not the minde, which is free from all damage and detriment: that they be common to vs with many: that they are recompensed with other commodi- ties: that in respect of many other inconueniences they are very small: that wee haue befoze valiantly sustained the like, and also greuouser thinges.

Places of the Powe to the places of the other sort.
II. sort of order.

Diuine pla-
ces.

Truely there be conueighed alongest the feldes of Diuinitie, very pleasaunt and delectable riners of Conso- lations, when as it appereth to be giuen of GOD vnto mankinde especially to this ende, (I meane to comfort with all) as the Apostle witnesseth to the Romains, 15. Such places therefore wee haue here.

I. Of the prouidence of GOD. No man knoweth bet- ter then God himselfe what thinges wee haue neede off. Wee doth nothinge without speciall consideration. Not so much as a haire of the belauers perissheth with- out his will.

II. Of the ayde and succour of the holy angels, vnto whom is committed the Charge of vs, God so commaun- dinge

ding it. Psal. 91. He hath giuen his angles charge, &c.

III. Of the iustnes of the thing. God being displeased with our sinnes, iustly laieth vpon vs present afflictions. Where if he would call our doings to a straight accompt, we should be found to haue deserued far greater plagues.

IIII. Of that, that all things worke for the best to the faithfull. Rom. 8.

God when he sendeth aduersitie, exerciseth his children. proueth them, and finally crowneth them. And Affliction ingendreth pacience, pacience prooue, prooue hope, hope maketh not ashamed. Rom. 5.

V. Of the vprightnes of the conscience. An vpright conscience is a most ample comfort in aduersitie. 1. Pet. 3.

VI. Of that, that afflictions doe minister cause vnto vs of humbling our selues, of calling vppon god, of exercising the duties of loue towards our neighbour, of contemning earthly things, &c.

VII. Of that, that God dayly recompenseth the euils which we suffer, with new benefites doublefold. He inflicteth aduersities beneath our desert, but he giueth vs benefites far aboue our deseruing. The mercy of God surmounteth his iudgement. Psal. 8.

VIII. Of that, that affliction is an euident token of the fatherly loue, wherewith God imbraceth vs, and that we are the lawefull sonnes of God and not bastards. Heb. 12.

IX. Of the promises of God, touching the deliuerance out of daungers in this life. God neuer forsaketh those that be his, neither suffereth them to be tempted aboue their strength. The Prophets doe in their consolations enterlate promises of diuers thinges to come, of the coming of Christ, of deliuerance by the same from spirituall tyranny and thraldome, now and then of restoring the common wealth of the Iewes, &c. 1. Cor. 10.

It is a wise mannes parte diligently to enquire howe the same places may be applied to our matters,

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That shall most conveniently be done, by comparinge the thinges that haue happened vnto vs, with those that in times past befell vnto the Iewes.

Rom. 8.

X. Of the necessary effecte of gods election. Whom God hath chosen, them also hee hath glorified. If God be on our side, who can bee against vs.

XI. Of the example of Christ, which is set forth vnto vs as a Captaine to be followed in humbleness, mortification, &c.

XII. Of the examples of holy men, whose wonderfull patience hath appered, but yet more maruaylous seemed their deliuerance accomplished by the power and goodness of God.

Act. 14.

XIII. Of the certainty of rewardes after this life. Through afflictions is opened a way vnto glory and to the kingdome of heauen.

Rom. 8.

XIII. Of the excellency of the rewardes that doe remain for vs after this life. The afflictions of this life are not worthy to be compared with the glory that is to come.

2. Corinth.

The afflictions be momentany, but the glory is euermore lasting.

XV. Of the glorification of God. God is glorified by the fortitude and constancy of the godly.

XVI. Of the edifyinge of other brethren. The rest of the godly are confirmed by our example.

Rom. 8.

XVII. Of the present ayde of the holy Ghost in helpinge our infirmitie.

Rom. 8.

XVIII. Of the nature of hope and patience. By hope wee are saued.

Ibidem.

XIX. Of the effecte of Christes merites. For the fruites thereof are applyed at all times to the faithfull.

XX. Moreover of the very kinde of daunger against which consolation is required, diuers and sondry proofes may be gathered, if the causes and circumstances be wisely serched and considered.

If the pestilence or sickness which the Physicians call

call Epidemiales doe rage and waie rise, this is no small comfort that these sicknesses spare none, neither ritchē, nor poore: that the life passed in riot and excesse hath iustly caused them: that David, when God pronounced his grieuous iudgment against him, chose rather to be stricken with this rod, then with warre or hunger.

If men suffer for the confession of the truth, that also must we construe in god part according to h saying of Peter, and interpret it to be a glorious thing, in these daies especially wherein the truth of the Gospell is euidēces most plentifully reuealed to the whole worlde.

Iudging our selues happye and reioysinge, wee ought to Aa. 5: giue thanks vnto God, which are counted worthy to suffer rebuke for his names sake.

If hunger destroyeth our Countrey: yet that succour is to be hoped for of our neighbours the people next adioynninge vnto vs: that there is some where undoubtedly a Iosephe remainninge which hath garners and barnes full of coine and graine for many yeares: that the L D X D C which feedeth thousands, which nourished innumerable people in the wildernes, which by his angells caused meate and drinke to be ministered to the wandringe Elias, and likewise to Agar, may also be intreated, to minister things necessary for our liuing: that he is able to bringe to passe that a litell meate (if any be left) as we knowe it came to passe to the widowe of Sarepta, shall neuer faile or be wantinge.

Some of these reasons are deriued of the power and goodness of GOD, some of notable examples, and other some of other places.

And that I may briefly knit by the matter, the holy Scripture is like vnto a large and mighty sea, whereont in maner of waues one wallewinge after an other by course, doe steame by and flowe over wonderfull consolations profitable for all purposes, which the Preacher digressing into certayne places, shall alwayes haue in a

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redines, to the intent that as oft as any temptations shal assayle and inuade wretched men, he may as well publiclye as pryuatelye deale and distribute the same.

To note onely a fewe cations in this kinde shall be sufficient.

For consolation is not (lyke to correction) subiect to the hatreds and obsecrations of men.

I He that is determined to comfort others, must of necessitie so frame himselfe in all thinges, that he make them beleue that he is earnestly touched with the griefe of the common calamitie, & that he is in the meane time ready bent to confirme and establish the mindes of other. I know not how it commeth to passe, he talketh a great deale better to our contentation, whom we perceyue to bee endued with the lyke affection, that wee are endued withall.

II It shall be alwayes better and moze conuenient to collect many reasons taken out of spyrytuall and eternall thinges, then out of carnall and momentanye: like as it is more and requisite that those thinges which doe issue out of the lively fountaine of the sacred Scriptures, shoulde be preferred before those that are dreyned out of the standing lakes of Philosophy.

For after that sorte we may see the Prophetes oft times to digest in order a number of consolations, as touchinge the time of publishinge the Gospell, and the spirituall kingdome of Christ.

III If we take vpon vs at any time to render and declare, any causes, proceeding eyther of the prouidence, or of the iustice of God, or of any other occasion, for the which God scourgeth and punisheth vs, we must not be ouer bolde in iudgeing and determining of them, neither must we alledge any, except such as the holy Scripture without any ambiguitie hath set forth, as generall and correspondent to the state of our times.

III In lyke maner, when we promise that certayne
and

and assured remedy or deliuerance will follow, we must neuer prescribe any one singular meane, whereby the same may be accomplished.

And that truely for this cause, least if it falleth out otherwise, then we saye, we become laughing stocks : as wee know some, which couetinge to be taken for Prophets and Soothsayers, when they promised all thinges prosperous, and all thinges happened cleane contrary, were openly laughed to scorn for their labours, and truely in my iudgement not vnworthily.

V It is lawfull sometimes to acknowledge the sorrow or griefe to be iustly inflicted, yet must wee in any wise take heede, least in acknowledging it occasion bee giuen, that it take increase, and become vnrrecoverable.

In comfortinge, eyther so to increase sorrowe, as that a womannish kinde of wayling and sighing should follow, or so to induce gladnesse that a childlike reioycement and exultation shoulde therevpon ensue, both these poyntes doe indifferently incurre reprehension.

VI As well those that teache as those that learne or heare, shall regarde moze the internall consolation and quiet, which is settled in the minde and conscience, then the externall and that which consisteth in corporall and earthly thinges.

Truely eyther of them (if so be it may be obtayned without the losse of the health of minde) is verie profitable and worthily to be desyred : but if there be no remedy but the one must be wanting, then may a man most safely content himselfe with the former.

They doe easely contemne all the bitter misfortunes of this life, vnto whom is giuen the fruition of a quiet conscience.

Wherefore Augustin in his Sermon or treatise 94. byen John truly & playnly teacheth, that the externall comfort ought
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alwaies to bee measured by the internall consolation. Albeit the same thing may out of the prophets moze perspicuously be perceined, which if at any time they enter place (by way of comfortinge) promises touchinge corporall benefits, especially in the kingdome of the true Messias our saviour Christ to be receiued, yet neuerthelesse will haue the selfe same to be vnderstood onely of things spirituall and internall.

For certes it is a familiar and as ye would saye a peculiar matter with them, to bring in and shew the ouer spirituall thinges, vnder a certayne colour or shadowe of thinges corporall, & that verily to the intent they might cuen by this meanes the moze easely liue by the rude mindes of men from grosse and earthly commodities, to the contemplation of heauenly and celestiall graces.

VII Last of al þe Preacher shal exhort al his hearers in general, to pray with their whole hart vnto God their heauenly father, that he would vouchsafe to send downe into their hartes the holy ghost the comforter, by whom truly alone may all heauinesse be expelled, sorrow mitigated, true fortitude encreased, and steadfast hope erected in the mindes of wretched men.

For it is, as it were, the proper office of the holy ghoste, to comfort and confirme those that be afflicted. In consideration whereof hee is of Christe Iohn. 14. and 16. called *ὁ παράκλητος*, that is to say, the comforter.

Examples.

Now follow examples of Sermons consolatory. Esay cap. 32. and 33. willethe the people to be of good chere, for all thinges will fall out to their comfort.

Cap. 40. & in the eight following he comforteth the people in the captiuitie of Babilon.

Where albeith he hath many reasons taken of the promises touchinge the comming of Christ and the time of publishinge the gospell, yet there are sparced other also, which may serue oft times to speciall vse in diuers and sundry matters.

For this Prophete aboundeth aboute the rest in places consolatorye.

Jeremy sent
a notable

a notable consolation witten to the captiues in Babilon cap.29.30.31. To the same effect also there is extant a sermon of Ezechiel cap.38. and 40.

Christ comforteth and encourageth his disciples against the persecutions that were to come.

Like wise he comforteth them being heavy by reason of his death nere at hand.

Iohn.13
Iohn.14

Againe Luk.21 there is a Sermon, touching the things that shal happen befoze the comming of the sonne of man, framed to the consolation of the godly, namely that they may know h time of their redemptio to be then at hand. After many other consolatory Sermons of Christe, the two Epistles to the Thessalonians are witten in this kinde.

The last part also of the eight Chapter to h Romaines ferueth to this ende. In like manner to the Hebrewes, the laster parte of the tenth chapter, with the first part of the xii. cap. In Cyprian is read a Sermon touchinge mortalitye of pestilence.

In Nazianzenus touching a straunge kinde of hayle and the calamitie that it caused. In Basill of hunger and drought.

Christ som in his fift tome, homily. 4.5.6.7. againe homily 13.14.15.16. With great diligence comforteth the people standing in daunger, by reason of the sedition stirred at Antioche. In many other of his homilies he handleth here and there diuers and sundrye consolatory places.

Homily. 62. he teacheth moderate temptations to be profitable. Lxiii. that all things are to be endured for Christes sake, and that the alterations of things are not to be feared.

Lxiiii. and Lxv. that God is to be thanked even in temptations and conflicts. Lxvi. that no man may come to the kingedome of heauen without afflictions.

Lxvii. that God recompenseth h troubles which we suffer in this life, with large and most ample benefits.

Lxviii.

Lxviii. That to suffer iniuries with a valiaunt courage for Gods cause, is a most noble vertue. There is also a declamation of his wherein he teacheth, that no man is hurt but of himselfe.

Funerall Orations

To these may be added Funerall Orations, which be ordeyned to the comfort of them that be a liue. Moreover some thinges which the aunient writers haue published touching the patient suffering of martirdome, are put forth, partely to the consolation, partely to the confirmation of the faithfull, which in those dayes were by raging and frantick tyrantes cruelly persecuted, and tormented.

Of the mixt kinde of Sermons.

Cap. XV.



That in one and the selfe same Sermon (whether some entier booke, or parcell of a booke, or some matter incident by occasion of time be discoursed and declared) many and sundry places may now & then amonge be admitted to be entreated off, we haue before in the first booke admonished, alleadging also certaine examples out of 3 holy fathers to the same effect. Wherefoze with very good right there is appoynted a certaine mixt kinde of Sermons, framed and compacted indifferently out of diuers kinds by partes. First whether it is no harde matter in the first entrie, and euen in the premeditation of the sermon ensuing to discerne, but to what kinde euery place, or euery part doth belong: that is to say, whether it be of the kinde Didascalick, or of the kinde Reprehensiuē or Redargutiue, or of the kinde Instructiue, or of the kinde Correctiue, or lastly of the kinde Consolatory.

And when the very kinde of the sermon is once known, it will be an easy thinge to collect a certaine order of expoundinge, out of those thinges which in the Chapters

ters alsoe going, are severally declared touching euery kinde.

As for examples of mixt or meint Sermons, there be ex- tant not a few in the Euangelistes.

For Christs both oftentimes in one continuall Oracion discusse diuers and sundry places, and therof truly some pertayninge to the doctrine of faith, other some to the information of life, or consolation.

It is no hard case to deuide the parts and to distinguish one from an other.

The first Epistle to the Corinthians how plentiful is it in this behalfe: how diuers matters both it containe: yea thou shalt finde almost neuer an Epistle put forth by the Apostles, which is not distributed into diuers places.

Christome as well other where, as also in especialye where he popularly interpreteth the bookes of holy Scripture, as Genesis, the Gospell of Mathew, Iohn, &c. Likewise Origen that longe before him laboured in the like calling, doe exhibit infinit examples of this matter, and the same also very fitte and conuenient.

But these thinges touchinge the mixt kinde thus compendiously to haue admonished, shall suffice.

¶ That three thinges, are alwaies to be regarded of the Preacher: the profit of the hearers, comelines in gesture and pronounciation, and the studye of concord. Cap. XVI.



¶ Truly I suppose we haue sufficiently expressed all thinges, which are requisite to be knowne to the framing of all kinde of sermons: wherefore it is mete now that our discourse draw to an ende. Onely I entend here in this place friendly to admonish euery Preacher, he would in especially remember

thee things, and (so long as he shall sustayne the excellent function of teaching the people) endeavour with all diligence and enforçement to practise and obserue them.

The first is, that he continually set befoze his eyes the profit and vtilitie of his hearers.

The seconde, that he be a very careful and diligent obseruer of decorum in the vniuersall order and grace of speaking.

The third and last, that he become not in any wise the authoꝝ of any discords in the Church, that is to saye, neither vary from his fellow labourers in doctrine, oꝝ opinions, nor minister any matter to the ignorant people of brawlings oꝝ contentions.

Touching these thee poyntes truely he shall at all times be very solitious, yea and bende herevnto all his whole care and cogitation, whosoeyer to the aduancement of Gods gloꝝy vppon earth is desyrous in the Church faithfully to deliuer to the flock committed to his charge þ doctrine of sincere religion.

I But he declareth himselfe earnestly to seeke þ profit of his auditoꝝ, which as well sheweth aparaunt signification of some notable good wyll towards them, as also chooseth such matters to entreate off, as out of which he trusteth most fruite and commoditie wyll redounde to his hearers.

Certes holy desyrously, and with what burninge affection Christ coueted the profit and vtilitie of his owne nation, he hymselfe expessed, where he sayth: that he would often times haue gathered together the inhabitauntes of Hierusalem, euen as a Henne gathereth hir chickens vnder hir wings.

Where I pray you is any creature to be founde that so much tendereth the safety of hir younge ones as the Henne.

Againe Paule the apostle, how euidentlye, with what exquisite weodes, and how often doeth hee declare, the

incredible

incredible loue, wherein with hee embraced those most tenderly from time to time, which hee had once instructed in the principles of religion: There bee innumerable places in his Epistles, demonstrating the same.

But as touching the iudgement and betteritie requisite in choosinge of fit and conuenient matters, so much as wee haue already spoken in the first booke, wee will not here make any newe repetition.

II. I doubt not as concerninge comelines in gesture and pronounciation, briefly and truly to speake what I thinke, howe howe great care is to be employed in ordering of the life, and daily conuersation, then to great also ought soorthly to be taken to the due government and moderation of the speech.

For doubtlesse the speech is a certaine portion of the life, and that truly not the least.

And ofte times by the speech, is a great shew and judgement giuen touching the whole inclination and disposition of a man.

For it is plaine and euident that puritie and simplicitie ioyned with prudence and discretion, like as in life, so also in speech, or communication is commended of all men.

Wherefore the preacher must at all times, but then chiefly when hee beginneth first to exercise himselfe in Teaching the multitude, take diligent heede, lest hee vsurpe any thinge in wordes, in pronounciation, or also in gesture, which may breed and ingender contempt of his person with the people.

Wee haue seene them sometimes that haue to so often and in euery sermon repeated some one worde or sentence, wee haue seene them that haue mingled (euen to the lothsomnes of the hearers) tropes or figures, nothing like and correspondant to the diuine matters which they had in hande, agayne wee haue seene them that

in the hart of their matter haue offered diuers times
scarcely honest and comely motions.

And these things ministred occasion to curious carpers
and controllers of other mens doings, to scoffers and
jesters amonge the rude sorte, that when they were dis-
posed to procure sport and laughter in their innestings
and tipling seales, they thought there could be no bet-
ter thing so; they turne, then cunningly and pleasantly
to represent the wordes, the voyce, the gesture of the
Preacher.

Yea and moreover they accustomed through the same
occasions, to miscall the Preacher himselfe by some ri-
diculous name; as oft as in their talke they made any
mention of him. What should I say more.

By reason of their indiscrete and unkindly gesture,
some are made the common talking stick and publicke
pastime of the people.

But to say any thing of these inconueniences which they
vniuersally dealing in wordes and behaviour be
and fall into, two remedies same good vnto the so; this
present time to be considered.

The one is, that whosoever taketh in hand the function
of preaching doe forthwith set before him some one
excellent Ecclesiasticall Teacher, whose name is famous
and renowned, and who with singular grace and dester-
ty expoundeth the sacred Scriptures, in all respects so
far as may be, to be imitated and followed.

For most commonly it cometh so to passe, that what
all men doe iudge worthy of commendation in another
that also thou mayest assure thy selfe if at least thou
seately and cunningly resemblest him in that point will
be well liked and well thought of in thee.

But that applyeth diligence to the imitation and emula-
tion of an other man, it can not be chosen, but he shall at
length

length obteyne some of his vertues, whom he conuicteth
to be like him. And he may alwayes finde some one, or moe, (yea euen
there at hande also) right worthy to be followed & imita-
ted, which shall not be an arrogant and partiall esteeme
of an other mans workmanship.

The other is, that the Preacher doe request some good
man bringe of a sound and incorrupt iudgement, that he
would vouchsafe sometime to admonishe him privately,
when he perceiue any thinge in the speaker, that offen-
deth either the eares or eyes of the hearers, and that in
his iudgemente walke he amended.

But our selues doubtlesse are more blinde then Beesles
in notinge of our owne proper faultes, so omitt (in the
meane time) that a number also doe euen when they
commit offence, folowely satune and flatter themselves;
but some other truely doe espye many thinges, which es-
cape vs, and can wisely discerne what pointes are wor-
thy of reprobation in vs.

Certes many a one there be that would in time reforme
their owne faultes, if so be they might haue such a Moni-
tor as were boyde of all guyle and dissimulation.

Which thinge seings it is so, so far is it off, that the
Preacher (if he be a wise man) should take the matter
griuously to be after a friendly and small sort comptrol-
led of any man, that he ought also to giue hartie thanks
to the comptroller, as vnto one (amonge selues) that hea-
reth him especiall good will and friendship, conuincing
by that meanes to prouide very commodiously for his es-
timation and dignitie.

That great Prophet Moyses the leader and chieftain
of all gouernours of the Church, sufferd himselfe patient-
ly to be admonished of most weightie affaires by his fa-
ther in lawe Hethro, & willingly embraced & accomplished
his wholsom counsaile & aduise; why should not therefore

private reprehensio of some wicked and sober man loving
thee from his hart, be as grateful and acceptable unto thee
also?

The fool despiseth the chastisement of his father, saith the
wise Salomon: but he that endureth correction, shall be-
come wise. Again, he that hateth correction, shall dye.
Proverbe. 13. But he that longeth to know, shall understand
this whole business of private admonitions, for our reader
attentively the learned Homilie of Chrysostom, de feren-
dis reprehensionibus, & de conversione diui Pauli Apost-
li, concerning the taking in good part of reprehensions, and
the conversion of Saine Paule the Apostle in the first part
whereof he hath bene entire thankful concearns which had
signified unto him; that the prophetic of the Exodus
which be very much blessed, greatly displeased and punished
his hearers.

III. Nowe this requirith that we speake somewhat as
touching the last point, that is to say, the way of muni-
fying and establishing concord.

Surely the concord and tranquillie of Churches is ma-
ny waies interrupted and broken in tender by the prea-
chers themselves: of which saying it would be over long
and troublesome to reckon up all, we will onely at this pre-
sent (so much as the matter so requirith) rehearse some,
omitting the rest.

Wile we therefore oft times certayne Preachers, especia-
lly young men, or (as the Apostle termeth them) young
doctors, and the same puffed up with a false opinion
of their notable learning and integrity, both to saye and
doe all that euer they can possible, to compete with
the multitude; to hunt after vaine glory and to bringe
theyr fellow ministers into hatred and contempt.

Which when their Collages once vnderstande, they be
as busy for their parties, they beate them not
liken to bringe to passe, that they maye be counted as

god

god men of their bandes as they are better, yea and
 they seeme to be at a full point rather to rise and hazard
 any matter, then they will suffer their glorie late got-
 ten by their manhood and chivalrye to be obliuied and
 defaced: of the which by any meanes to be taken from
 them is their greatest griefe. For then how immediately and euen at the first hath the
 unlucky seede of discord and dissentiō are sowne.
 Some there be that bring into the Churches straunge
 and vnaccustomed phrases or formes of speech, and that
 so thinke that the ignorant and vnlearned might be
 made to believe that they teach and set forth maruelous
 and profound misteries, which other men neuer learned
 or heard of before: when as not withstanding they utter
 nothing worthy either of knowledge or admiration.
 Wherefore againe here againe, as well they colleagues
 as the people, beginne to whisper and stomake somewhat
 against them: calling and badging them as idle and
 slow and they then must needs such as not onely in
 wordes, but also in the thinges it selfe, doe vehemently
 differ and disagree from their fellows brethren, whiles
 namely they goe about to graffe into the mindes of their
 hearers newe and straunge opinions touching the prin-
 ciples of religion: at least imagine some other thinges
 as hurtfull and newe some of which sorte is this, when
 they take vpon them without cause, why to invoke
 certaine thinges in the Rites and Ceremonies of the
 Church, when they pretend I knowe not what visions
 and revelations: when they promise to prophesy and
 foretell of thinges to come and such like.
 And by these sleights & wiles as it were with charmes
 and incantments, they inuigle the simple sorte to won-
 der at theyr doings and so haue them in admiration.
 And there can be nothinge so obscurd and inconueni-
 ent at any time obserued but that it will of some bee

And.

friendly

Against the Inconstant people through bearing of strange
denises, are even with the turnings of a hande divided
into contrary factions.

Certaine Preachers there are which doe let wide open
their eares (such is their folly) to sence detractors and
backbiters, which delite to bringe tidings, what this or
that body hath at any time repoyed of them and their
Sermons, or of their maners and conditions, and in the
meane while they themselves feigne and imagine many
things that no man euer thought off or speaks off, yea &
no small number of things well and friendly meant they
wyset and bringe to the worst part. *William of Wyke*
Here vpon therefore & by this occasion are againe barres
from þe pulpet many things offered with great despight,
angry and disdainfull inuectiues, and if ther be any other
things more bitter then these. *John Heywood*
We haue harde of some that haue fallen to such outrageous
folly, that they would take drinke of most vile por-
tions, and busy tatlinge Collops, and would suffer them-
selues to be stinted and limited by them of what matters
they shoul intreate, and howe and after what sort they
shoul frame their Sermons in the Church.
Wherefoze here againe is ministered manifeste matter
of error, and therefore also of contentions. *John Heywood*
To be short, by these and such like meanes (so I en-
tende not to touch any more) it is brought to passe, that
if there be many ministers of Churches in one Citie,
they heynously bary and contend one with an other, to þe
great offence doubtlesse not onely of their next neighbours,
but euen of strangers also and such as shal a great way
off from them: but if there be not many ministers of
Churches together in one place, yet doe the rest of the
states of the common weale and the whole people ex-
ercise most bitter carres and þe paye vnto an ungodly

Thus

Thus the small foundations of discorde and dissention being once layed, no man can lightlie expresse in wordes, how greatly the mischiefe groweth, and how far in short space it spreadeth abroad.

For suddenly from one place or other do breake forth new denishers of perillous treacheries; with whom it is but a sport or pastime to set simple and plaine dealing men together by the eares, to minister seedings to the flames of discorde, and (as it is saide in the prouerbe) to put fire to the match, or oyle in the furnace.

But by little and little the mischiefe creepeth further, and first goe to hauncke those things that are placed in the Church for gods orders sake, then next is troden vnder foot the doctrine of religion, and (except politike prouision bee had in time) the whole Church is at length utterly subuerted and ouerthrowen.

Seeing then so many and great inconueniences do budde forth out of very small beginnings of dissensions, and all ituely bee ascribed to some one rather and temerarious Preacher: Ye perceiue I doubt not (my deare brethren as many as are aduanced to the excellent foundation of Teaching the people) that ye haue with all your possible power and enforcement to labour and endeavour your selues studiously to imbrace & nourish peace and concord. It becometh you oftentimes to consider and to imprint deeply in your mindes, that in case ye shall doe otherwise, all men will forthwith crye out every where with seditious voyces; that you are the great disturbers and hinderers of humane societie, that you are the common destroyers and murderers of men; that from and through you (whose duty it was chiefly to provide salue for euery sort) infinit euils and mischiefs do rebounde to the perill and decay of wretched Citizens.

It shall be requisite therefore for euery Preacher to bee deeply careful and prouident, that being turpihed with his owne sinfull and abominable sinne, hee seeke himselfe.

What

What doth not selfe love and the ambitious desire of
dignitie, enforce men to fall to doe. It is the moov of
one that is past all shame immoderately (like Thraso) to
vaunt himselfe, but he seemeth to be more foolish than that
witteth his conscience in haine glorye, and not to be able
They that studie to please the world, can not be the ser-
uants of Christ.

It is one thing for a man to seeke the glory of Christe, an
other thing to hunt after his owne glorye.

Further, λογικας ηγορευμας & κενωδυνας that is to
say, Striving about words vaine speeches and new found
phrases, they that teach the people shall auoyde and de-
scend worse then a dogge or snake, remembreinge that
they haue longe befoze beene admonished of this
thinge.

Againe, how greatly not onely ecclesiasticall Teachers,
but also euery man as is entered in the sacred rules
of our religion, ought to abhorre fro the assertion of false
and erronius doctrine, the authours of holy books do euery
where inculcate and declare.

Moreouer that he is farre from a wise man which is o-
uer hasty of credit, and will belyeue euery prater and
backbiter, besides, that there rise innumerable inconue-
niences of detraction, although the wise Salomon had
heloe his peace, and the Prophetes and Apostles saye
nothinge at all, yet might it very well bee knowne
and perceyued euery out of the Echnicke writers which
haue published many learned sentences, touchinge the
same thing.

Furthermore, that light and vile persons, altho
Dames and Dissidues, in matters specially appertai-
ning to the Church, be in no wise to be heard and harke-
ned vnto, euery man (I suppose) is perswaded sufficient-
ly in his owne minde or conscience, albeit truly we are
by many proofes and experiments taught in these daies,
how waste and conuenient it is. What shall we fur-
ther saye?

All good men ought assuredly to be perswaded of this, that he which causeth trouble and perturbation in the Church, but chiefly he that is the first breaker of peace & beginner of discorde, both more grievously offend, & that more sharpe be punished at Gods hande, then he that hath committed those heinous crimes to commonwealth be-
 tellen; A murther, theft, adultery, felony, or such lyke.

Whosoever shall once give occasion of schisme and dis-
 sention in the Church, may thinke continually that all those things are spoken of and against him, which are mentioned of the holy Prophets and Apostles against false teachers and fantastickall authors of sectes.

We neede not hope to aspire to the heauenly Hierusalem, wherein alone is the eternall fruition of eternall peace to be had, which will not learne how happye and ioyfull a thing it is for brethren of this earthly Hierusalem, in the Golden house to dwell together in unity. Psal. 133. But an end I must make there is no remedy.

To the suppressing thereof of all these perils & inconueniences, the most speedy and effectuell remedy and mosse soueraigne p̄seruatiue is, if all as well the Preachers as the people, doe before euery sermon, with as great deuotion as they can, humbly call vpon God their heauenly father, and require these thre things to be giuen vnto them:

First, that he woulde boughsate to purghe and illustrate with his holy Spirite all theyr hartes in general.

Seconde, that he woulde giue vnto the Preachers themselves both the will and polder freely to set forth all thinges profitable and wholesome: and also that hee woulde guide and gouerne their lippes, tongue, members, and all their whole action, least they vtter any thing which is vnseemely and vncomely.

Thirdly,

Thirdly, that he would againe touchsafe to furnish and
 instruct all their hearts and mindes together, as wel with
 desyre of procuring and preserving of peace, as also with
 an earnest indenuour of prospering in true godlynes, and (spe-
 cially) that he would make them all steadfast and constant
 in their holy and godly purpose. Wherefore that Prea-
 cher may trust assuredly to have good and fortunate
 successe in Teachinge, which will duly consi-
 der and remember those thinges, that
 haue now of vs bene sayde.

Soli Deo honor et gloria.

¶ *FINIS.*

¶ *Imprinted at London by Tho-*
mas East, dwelling betweene Poules
Wharfe: & Baynards Castle,

1577.

An Oration, as touching the lyfe and death of

the famous and worthy man D. Andrew
Hyperius, penned and pronounced in a
solemne assemblie of all the States of
the Citie of Marpurge, by Wy-
gandus Orthius :

And done into English by Iohn

LVDHAM.

1577.

¶ *Hominiſ vita varijs fortunę
vicibus aſſidue rotatur.*





To the right worshipfull Master Alexander Nowell
Deane of the Cathedrall Church of Saint Paule in London:
Continuance of health & all things prosperous in Christ Iesus.

HAuing accomplished & gone through with all things apperteyning to the edition of this former Booke, (right worshipfull) it was my hap to light vpon this Oratiō pēned in good & pure Latine by Wigandus Orthius, as concerning the life & death of the famous and worthy man D. Andrew Hyperius, author & cōposer of the same Booke. Which whē I had once reade ouer, and finding it to be both pleasant & profitable, by reason as wel of the varietie of mater as also of the aptnes of the phrase & holesōnes of the argumēt, & perceiving againe that it might minister no small occasion to the Reader, whereby the better to like, not onely of this, but of all other the workes of this most excellēt writer: I could by no meanes satisfie my selfe, till such timē as I had turned the same into our English tongue, and placed it (as a thing feuerall by it selfe) in the later ende of this volume. The thing it selfe (I graūt) is smal, but if the substance of the matter be considered, it may seeme (peraduenture) to be (I will not say great but) such as neither the Reader shall haue cause to repent him off in reading, nor I cause to forethincke mee off in writing [*Sed vino vendibili non est opus suspensa hædera.*] Howbeit why I haue bene so bolde to put it foorth vnder the title of your name, as you (perchāce) may maruaile, so haue I to render some reason. First I was moued vnto it by the example of the penner of this Oration, who causing it to be fixed in the later ende of a worke begon & not finished by the Author thereof D. Andrewe Hyperius, entitled The Method of Diuinitie, dedicateth the same to his very friende and Scholemaster, Master Iohn Princierus. Secondly I was induced so to do by the likenes & resemblance of the persons: that is to say, of D. Andrew Hyperius, and M. Alexander Nowell: the one a famous Superintendente in Marpurg, a Citie of high Almayne, the other a most worthy Deane of the Cathedrall Church of S. Paule in London: the one renowned after his death for his rare gifts of learning

The Epistle Dedicatory.

& godlines of life, the other yet liuing with no lesse commendatiō, as well for his manifold knowledge in thinges diuine and humayne, as also for his singuler ornaments of Curtesye, Affabilitie, Modesty &c. The one a Mirrour of his time for his notable frugalitie & sobriety, the other a spectacle of our age for his bountifullnes and good hospitalitie. But I cannot prosecute this point so far as I iustly might, considering that neither is it any part of my purpose to set foorth your praises (otherwise then by occasion) neither (I am sure) conceyue you any pleasure at all in hearinge of them: seeing you are wont to ascribe al praise & glory vnto god alone, & vnto mā nothing but shame & confusion. The third thing that alured me to the doing of it, was the consideration of the neere friendship & familiaritie that remaineth betwene your worship & that Reuerend father, my Lord of Londō: wherby I thought it not amisse (cōsidering my dutie to both) to ioine and lincke you together (as in one bande of amitie) so in one littell volume. Fourthly and lastly, I was stirred or rather cōpelled herevnto, as well by the certaine report of your rare benignitie towards all men, and especially poore Scollers & ministers of the Church, as also by infallible experience of that bountifull Curtesye, which naturally is ingenerate in you, & floweth (as a man would say) euen vnto those with whom you are smally acquainted. For which causes as you cannot be but greatly beloued of all in general & of mee in speciall, so couet I againe (by some meanes) to testifie the gratefull signification of my good meaning in this behalfe, which I cannot otherwise doe then by this simple demonstration of my good will and ready obseruance toward you. This only remayneth, that you (according to the goodnes of your nature) accept my doinges in good part: esteeming rather by this litle what a great deale more meaneth, then by the finalnes of the gift to misconstrue the mind of the giuer.

Vale Integerime vir: et Deus opt. Max. Dominationem tuam quam diuissime incolumem seruet, do. nifq; suis eximijs eandem indies augeat, locupletet, discescat.

From Wethersfelde the. xxviij. of May. 1577.

Your worships alwayes most humble
to the Lord, Iohn Ludham.

An Oration as teachinge the

lyfe and death of the famous and worthy
man Andrew Hyperius, penned and pro-
nounced by Wygandus Orthius profes-
sor of Diuinitie in the citie of Marpurg,
the xxvii. of Februarij. 1564.

If I should euen in the very fyrst beginninge of
my Oration bryake forth into teares, and fall to
weeping (right honorable Lord Governour, right
worshipful & graue Fathers) I suppose there is
none y^e would not willingly pardon my dolour and grieffe
so iustly conceived. For why, we haue lost, as you see, y^e
most graue Diuine, D. Andrew Hyperius. We haue all
for gone a most worthy copanion, many are depeined of
a most excellent Scholemaster. But I, for my part, haue
lost not onely a companio & scholemaster, but also a most
swete and comfortabie kinseman: to who was fyrst vn-
to me the author and beginner of my study in Diuinitie,
who became afterwards a helper and furtherer
in it: whom I vsed as a counsellor in all my affayres
and dealings, without whose counsaile and aduice I
attempted nothing privately at home, nothing pub-
licly in the schole: with whom I was accustomed to
conferre my studies, by reason (as ye knowe) of the do-
mesticall acquaintance and familiaritie betwixt vs.
Such a mā, such a copanion, such a master, such a friend,
such a kinseman haue I lost. Therefore auoidest the
publicke and common mourninge and lamentation
of all good men, there is also happened vnto me a pri-
uate and peculiar cause of sorrowing. For neither can I
nowe take vpon mine Aunt bereft of a most excellent hus-
bande; nor vpon my Cousyns depeined of a most worthy
parent, in the middell of their so great heauines & grieffe,
without the shewing of my teares. But yet as for this
my private sorrow, rather time might mitigate it, or y^e
consideration of our common mortallitie might aduance it.

An Oration of

if so be a greater, that is to say, an vniuersal and publick calamitie entred not our beuines: which though I be of this most excellēt man is come not onely to our schole, and to the Churches of Hafsia, but also to all Germany, and even to all the nations in Chriſtendome besides. For why, beleue me, we haue not lost an obscure person, we haue not lost a common or country Diuine: but we haue lost euen the light of our Schole, we haue lost euen the chiefe and principall Diuine of our Churches: whose matches our Countrey of Germany hath fewe liuinge at this daye, but his betters at any time whither euer it had any in matters of Diuinitie I can not tell. Which thinge bothe procureth vnto me most wofull beauienes: and this also causeth no lesse grieve, that many there be (the more is the pittie) men no doubt wicked and vngodly, that neither see nor vnderstande what a great treasure we haue lost: but as those that are altogether without sense or feeling, suppose the offer, deathes of so famous and worthy men to belonge nothinge at all vnto them. Which truely, whether they be so proulyke and stentie that they can nothinge be moued with the common calamities of Churches and Scholes, or whether they be so soliste and bzainesske that they perceiue not what inconuenience happeneth by the death of so worthy personages: they seeme vnto me rather worthy to be billed at than to be winked at without controlment.

But let vs bewayne the death of our Hyperius, & not suffer our selues to become wickedly vnkinde to him for so great benefites of his. And yet truely as for me, bothe my incredible soiove, and also the slenderesse of my maner of speech might seeme worthily to excuse me from this function of speaking: if as well the greatness of this mannes benefites bestowed vpon me, as also the consideration of our College of brethren did not exaite and requite these present teares of my Oration. I will endeauour therfore so much as to resist my grieue: and

and whose eyes beinge I closed with many teares, to him also, if it be possible, will I perfoyme this dutie without teares. I wil then by your patience (most learned fathers) speake first of the life and death of Doctor Andrew Hyperius, and next of the cause and maner of our heauines and mourning: which two partes of my Oration, after I haue once accomplished, I wil so make an ende. In the meane time I beseech you, as you haue alwayes loued our Hyperius for his notable learninge and godlynesse of life, so giue your diligent attendance.

Andrew Gererdus Hyperius, was borne at Hypiris, a notable towne of Flanders. It was the yeare of our Lord by computation 1511. in which yeare, the xvi. day of Maye, immediatly after syre of the clocke at night, hee was deliuered into the worlde. He had a father of the same name Andrew Gererde, a famous Lawyer amonge them at Hyperis: his mothers name was Katherine Coets, descended of the noble family of a house in Gaunte. The parentes shortly after deliuered their childe in the yere of his age 11. after hee had nowe already indifferently tasted the rules & principles of Grammer, to one James Papa, a noble Poet of that time, to be further traded in learninge: wher then taught a Schole in Vassine besides the riuer Lifa: In whose Schole also the childe heard Iohn Sepanus, a man, as he was then counted exactly learned, and not vnskillful in the Greeke and Hebrew tongues. After in the yere of his age 13. he passed the borders of Flanders, that togither with good letters he might learne also the French tongue: where in the Scholes he heard teaching, Iohn Lacteus, from whose mouth were said to flow most swete phrases of speech like vnto milke. The yeare following he was sent to Tornaye, where a Schole of these tongues was looked for to be opened, the gouerner whereof was Nicholas Buseoducensis. But when the Schole was planted and shoulde haue bene opened,

An Oration of

opened, he without any longer tariaūce returned into his Countrey. The father coueted by all meanes that this his sonne, as in god letters, so shoulde be instructed in god maners. Therefore when he had no fancy to send him to Louayne, because he saw the youth there to be corrupted with ouer much liberty: neither could he also conueniently send him to Parise, where he (the father himselfe) had liued a yonge man certaine yeres, by reason of hotte and cōtinual warres that then were abroch betwene the Emperour Charles the first, and Francis the French king: he was constrained for a time to keepe his sonne at home, where he occupied himselfe in writing out of Actes, as they call them, with his fathers Clerkes. And truly there wanted very little, but that he had euen then taken his leaue of his study of god letters, wherein he was now mātely wel pofited: when in the meane time his father, whom he loued very dērely, the xii. daye of Iune, Anno 1515. departed out of this life: who lying on his death bedde had giue to his mother very straight charge of this thinge especially, that as sone as the sayd warres were broken by, she should sende hir sonne Andrew to Parise, there to prosecute his learninge and study. Truce therefore beinge taken betwene the Emperour Charles and king Francis, Hyperius went first to Parise, in the yere of our Lord 1528: the dayes befoze the Calendes of Auguste. He was commended by letters to Anthony Helhuck of Vastine, who was at that time a Senator of the Parliament, and to Iohn of Campis Curtelian, a publicke professor of Diuinitie: to one that in his time of warre, if neede were, he should haue his necessary charges borne: to the other, that he might be saine in as touching the order of his studies. Hyperius therefore first kept a good space in this mans house, while he learned the rules and pceptes of Logick in the College Caluicium. Then the yere next following after hee was come to Parise, hee grew into greate familiaritie with

With Ioachime Ringelberge, a man notably wel learned,
 who in this College Caluiacum taught at that time both
 b;lesely and learnedly diuers and sundry things.
 But in the third yeare, he began now priuately to in-
 struct others in þ principles of Logicke and Rhetoricke,
 when in the meane time he himselfe became a beater of
 þ bookes of Aristotles Phisickes, according to þ custome
 of the Scholes, he might with þ residue of his companions,
 attayne to þ degree of Master of art. Which thre yeres
 being ended, he retourned into his Countrey, þ he might
 both salute his friends, and also learne whither there
 were any patrimony least him or no. Whereuppon the
 yeare folowing (which was the thousand five hundred
 and two and thirty) when he perceiued a sufficient pa-
 trimony to be still remayning vnto him for the longer
 continuance of his studies, he gate him againe to Parise,
 of purpose now to bestow his time in the exercise of
 gerater studies. He then first of all began to applye
 his minde to the study of Diuinitie, of which facultye at
 that time the exercises were most famous in the Schole
 of Parise. He resoyted therefore diligently to the Scholes
 of Diuines: somtimes also he would heare certaine Lec-
 tures in the Decrees, out of which the Diuines then moze
 vsed to proue their assertions, than out of the holy Scrip-
 tures. Moreover he would now and then, for recreations
 sake, enter into the Scholes of the Phisitions, sozasmuch
 as he was alwaies euen (as a man would say) by nature
 very much delighted with the study of Phisicke. In the
 meane season he forgate not to heare diligently the pro-
 fessors of the tongues, especially Cleonarde, Sturmius,
 Latomus: & taught himselfe priuately, chiefly French-
 men, and Spaniardes. But about that time he was great-
 ly desirous to trauaile other Countries and prouinces of
 Fraunce: both to the intent he might moze exactly learne
 the French tongue, and also moze thozoughly be acquain-
 ted with the maners and conditions of all that nation.
 Therfoze euery yeare, especially in þ moneths of Lanu-

An Oration of

ary, February, and Marche, wherein for the most part publicke Lectures in the Scholes were intermitted, or at leastwise more negligently handled: he, adioyning to himselfe trusty friends, and such as were desirous of learning, trauielled into other prouinces, and visited the famous vniuersities. And so within thre yeres space, for the time of those monethes, I spake off, he surueyed almost all Fraunce ouer, and a good part of Italye, that especially by name which lieth betwene the Alpes and Bononye. Afterward he came againe into his Countrey, in the yeare. 1535, but from thence he went forthwith to Louayne, whither he had caused before his Library to be transported out of Fraunce. Such about the same time, for the satisfaction of his mynd, he trauielled wel nere ouer all þ lower Germanye, to witte, Gelderland, Phryceland, Traiect, Holand, Seland. Thence next in the yeare of our Lord 1537, and of his age 26. he purposed with himselfe to go visit the higher Germanye: to þ intent he might see the more famous Scholes in it, and the learned men in them. He visited therfore the same yeare Colen, Marpurg, Erford, Lipssa, Witenberge. From thence þ selfe same yeare retournig into his Countrey, about the ende of the moneth of August, he was perswaded by thaduice and entreatie of his friends, to determine w himselfe to take vpon him now in some place þ charge and office of teaching: to the intent, that hauing now spent away his stocke in þ Scholes & in trauipling of Countreys, he might passe his time more quietly at home w his friends. And verily his frides, vnbeknowing vnto him, had procured already a Graunt or Charter from the Bishop of Rome, wherein were grauted to Hyperius yerely out of a certaine Abbay large & liberal reuenewes. Onely this thing remayned, that þ assent and agrément of Iohn Carondillet Chaunceloz to the Emperour and Archebischp of Pannorman, was in this behalfe to be obtained. But it came to passe (no doubt) by gods prouidence, that not onely no graunt could be had from him: but also there was likely to
procæde

proceede from him great and imminent danger. For Hyperius was accused to the sayd Archbishop by those y^e said for the same living that he stood for, that he had bene in high Germany: which thing at that time was counted not onely odious for the hatred that was borne to pure religion, but also a matter very full of hazard and perill. Hyperius therfore, least hauing now consumed his patrimony he should become a burthen to his friends, began againe by the aduice of certaine godly and learned men, to bend his mynd to the further traauayling of Countreies. And euen then had he conceived some desire to go into Italye, and the rather bicause he had now already mostely well befoze traauayled ouer Fraunce and Germanye: but when the warres began againe to waie whot betwene the Emperour and the Frenche kinge, and all passages by that meanes became very dangerous, being shette out from Italye, he sayled into Britayne, where he might by letters moze easely be certified from his friends, if at any time any better hope of p^eserment shined forth in his Countrey. And like as in other nations, so also in Britayne he laboured to know those men especially whose names by learning were become any thing famous. By which occasiō he chaunced to light vpon Charles Montioye a noble baron of England, whom the great Erasmus of Roterodam both most amply and often commendeth in his writings. Debatting very friendly conferred with Hyperius of many and sondry matters, when he perceined his towardnes, first offering vnto him a large and liberal stipend, brought him home to his house: wherby y^e space of fouer yeres & somewhat moze Hyperius liued to his great likement & contentation, & conferred wth the Lord Montioy touchinge studies of god letters. The yere therfore of our Lord 1540. in y^e moneth of Iuly, he at y^e charges of Montioye visited the vniuersitie of Cambridge. The same yere was beheaded Thomas Cromwell, as wel bicause he had bene the Author of the marriage of Anne of Cleue, as also for that he

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was suspected to be of the sincerer religion. About the same time also was burnt for the profession of the purer religion Robert Barnes with certaine other. **Y**ea and some were put to death, because they would not allowe that the king of Englande should be called the supreme heade of $\text{the Church of Englande}$ next vnder Christ. Further there were set forth certain perillous Edictes against strangers. Which newes moued Hyperius to bethinke himselfe of his retourne into Germany. But befoze he departed out of Englande, he visited also the yere following in $\text{the moneth of February}$, the auncient vniuersitie of Oxforde. From thence he came to London in the moneth of Maye, and hauinge set his matters at a stay, toke his leaue of the Lorde Montioye, who labored exceedingly to haue kept Hyperius still with him. Wherefoze the xii. daye of the same moneth he arriued at Antuerpe: from whence coueighing himselfe into his Countrey, he reposed himselfe certaine dayes with his friendes. But the same of the Common weale & Schole of Strausburgh, & especially $\text{the renowne of Bucer}$, enforced Hyperius to trauaile also that part of the higher Germany. Therfoze when he was about to set forth towards Strasborough in $\text{the way as he went}$, he came hither to Marpurg, whylest his carriage and bookes were brought by $\text{the Carriers to Franckforde}$. For he knewe right well, $\text{that he might both liue better cheape with vs whylest he tarried for his bookes}$, than in any other place of the Rhyne: and also hoped, that he should here easely obtaine to the famous and learned men, that taught at Strasborough, letters of commendation: and that especially from the friendly & kindeharted man $\text{Maister Gerardus Nouiomagus}$, who had both knowne Hyperius befoze time, & also liued himselfe for a space at Strasborough. This was the occasion of Hyperius comminge to this Schole of Marpurg: to the which he came, the xv. daye of Iune, Anno 1541, and in the full 30 yere of his age. The comminge of Hyperius was most
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acceptable to Master Nouiomagus; who began very diligently to entreate with Hyperius, that he should here purpose to remaine, puttinge him in sure and certaine hope both of a place to teach in, and also of liberall entertainment. Therefore when John Ficinus, Chancelor to our most noble prince, a man for his notable vertue worthy of eternal memory, was returned from the Commission of parliament of Rentzburgh: Nouiomagus labored with him as touching Hyperius. Nouiomagus affirmed, that since the meeting was at Henaulde, Anno 40. where he beinge sent for our prince was present, he could neuer haue his health: neither was he able to endure those paines in teachinge, which before he had suffered. And therefore required, that Hyperius might be appointed in his roome: who, for so much as he thought his infirmitye was not of power sufficient, might take vpon him to reade. Ficinus misliked not the good counsel of Nouiomagus: but incontinently calleth Hyperius vnto him, exhorteth him to abide still at Marpurg, and to shewe forth some token and triall of his learninge. For it would come to passe, that in case he gaue forth any notable testimony of his learninge, an honest stipend should be appointed him for his paines. Hyperius being with these & other such like reasons perswaded, abode still at Marpurg. Within a small time after dieth master Nouiomagus, 5. of Ianuarie in the yere following, in whose place next by the authority of the masters of the schoole succeeded Hyperius: and, looke what Epistles of S. Paule Nouiomagus had used before to interpret, the same began he also to expounde. And when he had by the space of two yeres and more, single as he was, trauayled in this trade and function of teachinge, he resolved with himselfe to marrye: for so much as he supposed that he coulde not conueniently passe his dayes without a wife, and the rather because he was not greatly sounde as touching bodily health.

Hee tooke to wife therefore in the yere 44, the xxii.

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daye of Februarye, Katherine Orthia, Daughter of Lodowick Orthius sometimes Treasorer of Marpurg: whom Iohn Happelius an honest Citizen had left a widowe with two children. Of this his wife, whom hee alwayes loued most derely, he begat sixe sonnes and fouer daughters: whereof onely two sonnes and three daughters doe still remaine alieue.

But how and in what order he hath nowe by the space of these xxii. yeres behaued himselfe amongst vs as wel in teaching publikely by holy Scriptures, as also priuate-ly the liberall Sciences, we haue now next of all to consider. In which office and function of teachinge there seeme vnto mee these fouler thinges chiefly to be required. First, a singuler learninge, ioyned with much readinge and experience of thinges: next, a substaunce all power and faculty of teachinge: then, fidelitie and diligence: and last of all, grauitie and constancie of life and conuersation. And that learninge is required in a Teacher, and the vse of many thinges, there is no man that doubteth. For who is he that euer could well be taught, and reape any fruite of learning, of an vnlearned man? No moze truely can a man perceyue anye thinge that god is, of one that is vnlearned, than of a stone he can learne to flye. But as learning is very requisite and necessary: so it is in no wise alone sufficient for a man that is occupied in the Scholes, vnlesse by power also of teachinge be ioyned with it. Thou maist finde many men very well learned, and cunning in by knowledge of thinges: which neuerthelesse, forsomuch as they are destitute of this power in teaching, yeelde no fruit at all neither to Scholes nor Churches.

And herevpon the Apostle also requireth such a one to be the Bishop of a Church, as is Didacticos: that is to say, indued with the gift and faculty of Teachinge. Neither must fidelitie and diligence be sundered from these twayne, which if it be absent, neither then also wil any fruite

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fruit rebounde to the hearers, though the man be otherwise both learned and eloquent. And in him especially that wil professe y^e holy Scriptures, is this faithfulness (which we speake off) of necessitie required.

¶ Hereupon likewise The apostle to the Corinthians, as touching the ministers of the worde speaketh in this wise: Let a man so esteeme of vs, as of the ministers of Christ, and disposers of the misteries of God: amonge whom, this especially is required, that they bee founde faithful. But no lesse necessary also is this last poynte, namely that to doctrine and erudition the life and manners may bee agréable. r. Cor. 4.

A fowle shame it is
For him that doth teach,
When the thing he findes fault with
Against himselfe doth preach.

And our beloued Paule requireth a Bishop to bee vnreprovable, not stubborne, not wrathfull, not giuen to wine, no fighter, not giuen to filthy lucre: but a keeper of hospitalitie, a louer of vertue, modest, vpriight, holy, sober. For what doe those Teachers profite their hearers, y^e do pluck down by their naughty liuing, y^e which they builded vp by their wel teaching: y^e by their liues & dayly manners shewe the selues to dislike greatly of those things, which they prescribe vnto others to be folowed: With what (I wil not say) authoritie, but with what face can y^e teacher reprove vices in y^e Schole, as drunkennes, riotousnes, conetousnes, incontineney, & such like: which is himselfe (I wil not say) oft times dronke, but alwayes druncke: not onely giuen to riot, but also lyes so wickedly in all superfluitie, that he supposeth gods maiestie to be of no power at all: which is so conetous, that of every filthy occasion he gapeth after vn-satiabie gaine: who finally hath so swallowed in scurrilitie and uncleanes al his life long, that he doubteth also whether he may account these heinous sinnes and enormities for sinnes and vices or no: All the pointes therefore, which we haue spoken off, are required in a Teacher: which
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if we shall diligently consider, in what measure they haue bene in this our Hyperius, we shall find to haue bene very great . And first verily, as touchinge the singular learning of this man what shall I saye? I may speake the more freely, most excellent fathers, of the dead: for so much as I shall not now seeme to flatter him being dead, that I neuer faulded vpon beinge aliuie. Great was the knowledge that this man had of the tongues, more great of the liberall artes and of philosophy, but of the holy Scriptures and Ecclesiasticall histories and of all the olde and ancient Church most great of all. That which I speake, to be true, you your selues know, most learned fathers, and can very well testifie: who haue heard him publickely teachinge, who haue heard him disputinge with great commendation, who haue heard him familiarly talkinge with his friendes.

Many other witnesses there be throughout all Germanye, and other nations, men famously learned, which either resorted to his Scholes, or other wise were more familiarly acquainted with him. His booke are witnesses that he wrote and published, which are of great learned men esteemed and read amonge the workes of the best learned writers: as those short Scholes vpon the Epistle to the Romaynes: as, the two booke Of framing of Diuine Sermons: as, the fower booke touching a Diuine: as, the two booke Of reading and daily meditation of the holy Scriptures: as, that Catechisme or Shorte Instruction which he last put forth.

Many other booke of his are witnesses also, penned and written by him with great labours and watchinges, which we are sorry could not of him be ouersene and recognized: that so, which would haue turned to the great profit of all studious Diuines, they might haue come abroad. For he had written as well in Philosophy, some thinges: as, Touching the order of Study, Of Logicke, Rhetoricke, Arithmetick, Geometry, Cosinography, The Science perspectiue: some thinges of Astronomy,
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and likewise of Naturall causes, and Scolies to the ten bookes of Aristotles Ethickes: as also in Diuinitie many notable matters: as, touching The not forsaking of the studies of holy Scripture, ~~three~~ bookes: Of Diuine places, folwer bookes: Obseruations of places vpon those parcells of y^e Gospels, which are vsually read in Churches euery Sunday. Againe, Of the life and maners of students: Of publicke liberalitie towards the poore: Of ecclesiasticall Scholes: Of the mariage of Ministers of the Church, How a man ought to proue himselfe: & the prouidence of God. Moreover, vpon all the Epistles of Saint Paule certaine peculiar formes of speaking: and the Method of Diuinitie, of which hauing appointed six bookes, he had not yet finished three. He had begun likewise to write 12. bookes entituled of Scolasticall vacations, & as touching the Ordering of the Church 6. bookes. Which bookes, if he him selfe might haue corrected & fully accomplished: then should haue appered sufficiently out of them his diuine wit, the should haue shined forth sufficiently his notable learning, the would haue bene scene sufficiently his wonderfull knowledge of y^e auncient histories of the Church, the would haue bene apparent sufficiently his grounded practise & experience of manifold things, together with his deepe & excellent wisdom. But euen out of those notwithstanding which he hath already put forth, may all these things also be sufficiently perceived, though I should holde my peace. We haue manyayled forth often times, whensoever any thing was propounded in familiar talke as touching Ecclesiasticall matters, to heare y^e he had alwaies in a readines out of auncient histories some thing that made for the matter in question, & how he did so promptly illustrate & determine the same. But there was no lesse power in the man of teaching and arguing, then ther was furniture of learning and erudition. With what force and facilitie he taught, the selfe same can testify, that are witnesses by force of his other gifts; what dexteritie in disputing, what

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What sharpenes of witte he alwayes vsed, his hearers doe remembre. He would not (as many are wont to do) dally and scosse at the argumentes proposed: neyther handled he the matter with clamours and outcries, whereby no profit could rebound to the hearers: but hee so openly and grauely discussed all thinges, that the diligent hearers might receyue thereby most ample fruite. And in this his maner as well of teaching as of reasoning, he was alwayes from time to time of so great modestye, and of so great constancye: that neyther would he vnadvisedly moue idle questions, neyther alter or interrupt the order of teaching that he had once with iudgement taken in hande. As touching which thing, you remember I am sure, right learned Maister Churade Mathew, my very worshipfull kinseman, what he sayd the selfe same daye he let his lyfe, either of vs both you and I being present with him. I, sayeth he, haue alwayes bene carefull of this in the Schole, that I might propound profitable doctrine to my hearers, and auoide idle and superfluous questions: I haue taken diligent heede, leaste I should giue anye occasion of contentions, and haue euermore reteyned one vni forme order of teaching: and so long as I liue, will re teyne. These in a maner were his wordes: which when we had heard not without teares, we affirmed that we were witnesses of that matter: and how that we likewise had alwaies hitherto kept the same order of teaching, and would keepe also hereafter. But as touching that which perteyneth to his fidelitie and diligence, in the office of teaching, there is no cause why I should saye much. I appeale to the selfe same to testifie of his diligence that were witnesses euen now of his learning and abilitie in teaching. This is certaine, he was rauished with so great zeale and seruencie in promoting the studies of holy Scriptures, that ouer and besides the labours y^e were enioyned him, he would also oftentimes chuse to himselfe vacant houres, wherein he might teach
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something extraordinary. He diligently procured and set forward the exercises of disputations and declamations, wherein as he alone by the space of certaine yeres was alwaies wth great traunce the chiefe: so afterward when other of vs also his cōpanions kept our course in y^e order, he was both willingly and commonly present.

As for the forme & maner of preaching in the Schole, wth what great labour, I pray you, wth what great paynes fulnes did he order it? He prescribed common places, which he thought most needefull to be handled: he corrected the Sermons written by Students, before they were recited: he heard also them that were appointed to preach, before they should openly come into the Church: to the intent that if any thinge were amisse either in their voyce, or in their gestures, y^e also might be amended. He praised those, y^e had wel behaved themselves in these exercises: he reprovved and pricked forward y^e negligent and slothfull vnto diligence. He had adioyned to these kindes of exercises, besides an Examining in matters of Diuinitie, which he appointed once commonly in two yeres, a certain order also of Diuine Consultation: where some question bearing propounded either of Doctrine, or of rites and matters Ecclesiasticall, he would bid every one in order to put forth his opinion in a full & continued forme of speaking: to y^e intent that so by diuers & sundry sentences on either side giuen, it might be perceiued out of many what was true, & what false, what made for the purpose, and what might be sayd against it. All which labours he so willingly took vpon him, that hauing also no rewarde appointed for his paynes, he neuertheless most diligently prosecuted the same. I omit his private studies, of which I will now say nothing more, then that which I may truly auouch: namely, that he was neuer at home alone, but y^e he either wrote something, or read something, or meditated something: so far forth that he seemed vnto me euen to weaken and debilitate the strength

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strength of his body, and eue to consume him selfe with our great studies and laboures. There was in him besides all these things, a most diligent meditation touching the refozming of Churches, wherein he was occupied day and night. For he coueted greatly to reuoke the people of our Nation to the paterne of þe primitive Church: he coueted to remoue many tryfles, which being deriued from the Papacye do still remaine with vs, and to reduce the simplicitie of the olde fathers in the practise of religion: he coueted to restore the Ecclesiasticall discipline, soze decayed to the great losse and detriment of Churches.

In which his holy purpose holo farwroth he trauailed, and how great scutte he ministred vnto all Churches, we shall the vnderstand, whe as, he being now dead & gon, these meditations (of which also we haue giue some ynkelling befoze) although vnperfect, shall come into light. Concerning which things much moze might of one be sayde, and that with great commendation, but that I hasten to the other partes of my Oration. In prayling therefore the lyfe and maners of this most famous and excellent man, there is no cause why I should much stand, especially befoze you and in your pefence. He was sufficiently knowen vnto you all, euen strangers also knew sufficiently the state of his lyfe. In dyet and apparell he was alwayes most temperate, in feasting most sober, in talke and dealing most friendly and iust. As he detested from his hart those vnfatiable quaffinges and vnciemely speeches commonly practised of our Countrymen at the time of their banquettings: so againe would he now & then be willingly present at the moderate feastes and pleasaunt meetings of his friends. Thus, he neither allowed of the things that were vnseemely: nor disallowed of þe things that might be graunted to the honest recreation of the mynde. As he dyed, he so behaued himselfe in
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all places and towarde all men, that his maner seemed not onely pleasant to the learned, but also most sweete and delitable to the rude and ignorant. By reason whereof, how deere he was not onely to our Schole, but also to the whole citie, the manifold teares of all sortes of people which your eyes haue seene shed at the sollemnitie of his buriall, doe sufficiently declare. But when as by the space of 22. yerres, and odde monethes, he had in such order as wee haue said, behaued him selfe: as he was a man of no great health, so when he had laboured certain weekes before with continuall rhetoriques and toughes, the xiiii. day of Ianuarie he began to waxe soze sickie and to keepe his bedde. He complayned most chiefly of the paynes of his head, breast and sides: and nowe and then all his members so burned, that they seemed to be shaken with a certaine quivering or trembling ague. And verily all that weeke, when as yet we did not dispayre of his life, he talked & conferred many things both with others, & also especially with mee who was oftener present with him, as touching matters pertaining to his Schole, as touching Diuine studies, as touching the reformation of Churches. He sayd amongst other thinges, that there should order be taken, if he liued, for the partition of certaine labours betwixt vs, especially those of ordering of Sermons: which for because he had hitherto sustained alone, he thought that he had lost his health. Now the 30. day of Ianuarie which was the Lordes day, when the Lordes supper was celebrated in the sacred assembly, he desired that the holy bread and cupps might, after the custome of his auncient church, be brought also vnto him. Of which after that he with his familie had talked, he grew now moze sickier than before. And then his day following, he began diligently to giue in charge to his wife, what he would haue done after his death: and to commande his children that they should behaue themselves both towards God and their mother godlyly, and towards all other vpr-

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rightly and honestly. Amongest the rest, when a little boye of his, of thre yeres old, stode by his beddes side: Learne, saith he, my childe, the commaundementes of the Lorde, and hee shall take care of thee. After much talke had, he entreated diligently with those that for duties sake came to visit him, as touching the profession of his sayth, and the constancy of that doctrine which he had taught. And truly the very first day of Februarie, wherein also he departed, all his talke was altogether in this, that he might testifie vnto those whom he sawe present: that he remayned even to the last gaspe constant and inflexible in that profession of sayth & doctrine, which he so many yeres had professed in the Schole. As touching which point I might now make a further discourse, most excellent fathers, but that the teares for remembrance of these things breake forth from mine eyes. About the evening of the same day, when hee had once againe spoken some things touching the constancy of his faith and perseuerance therein: he began to take his leave of vs, and euen to labour for life. Yet knewe he still euery man, and being required would make answer with broken wordes and dying speeches: till after 8. of the clocke at night, when it was about halfe an houre to 9. hee gaue by his spirit vnto God: hauing not as yet fully finished the 53. yeare of his age.

You haue the history of the life & death of the most graue and reuerend Diuine D. Andrew Hyperius: which, as I coule, I haue both briefly and simply declared vnto you.

I come now to our mourning & heavines, right worshipfull fathers: which as it is wonderfull great and incredible, so can it not bee lawfull and iust, vntill we were moued with most weighty causes to the most bitter sense and sorowes of our mintes. Men are wont for two causes especially to mourne at Funerals. First, so: much as they suppose them to be euill dealt withall, whom they be wayle bring deade, Secondly for
because

because they recount with themselves what great incommodities doe rebounde by their death, either privately to themselves or publickely to the common wealth. The former cause taketh no place in our heaviness: the later ministreth unto vs sadness most sorrowfull. For we are not either entangled with that error that we should suppose the minde to be extinguished together with the body: Or we are not so ingobly, as to doubt of the eternall felicitie, which after this life all that haue ligned with faith and a good conscience shall enioye. Pave verily we are resolved by a most certaine and iust persuasion, that our deare Hyperius, as he alwaies lived a godly and holy life, so hath he now the full fruition of the most swete and comfortable presence of Gods maiestie, the company and fellowship of Angels, and the societie of holy and blessed men. Neither truly doe we suppose that there was in him either any such like ment or love of this life, as that we should thinke him to dye with desire of a longer life. He sawe well ynough, with what great cares this miserable life was replenished: he knewe well ynough, that so long as we continew in this tabernacle, wee are wanderers from the Lorde: he was not ignoraunt that the godly being loosed from the bond of this flesh, doe go unto the Lord. Wherefoze, albeit he was in such wise conuersant in huge and mighty labours, that he was not in y meane time greatly grieved with the tediousnesse of this lyfe: yet notwithstanding was he carried continually with a longing desire of the immortall and everlasting lyfe. He was accustomed, oftentimes in the Schole, oftentimes in familiar talke, to commemozate unto vs, & as a man would say, to laye before our eyes, that wonderfull garboyle that was in these dayes abych throughout the whole worlde: to prognosticate in opiniõ, that there was yet a most lamentable confusion as wel of religion as also of Empires and kingdoms shortly to followe.

His conicatures he gathered not out of the

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constellations of the starres, as they call them: but out
and from the consideration of the thinges themselves,
which were open and apparaunt in the sight of all men.
He sayd that kingdoms and Empires were neuer so ill
established in the time of our auncestours, as they were
now for the most part. For some were holden of Chil-
dren: some were gouerned by Women: other some ru-
led by yonge men, which were newly come to take hy-
pon them the charge of the Common wealth. He as-
seymed that there were in daie some Princes remain-
ning in gouernment, but very few, both grane in yeres,
and also expert in the vse of thinges, which did as, if, were
still euery way susteine with their shouldres the whole
weight and burthen of the Empyre. He remembered
the Scholes scattered and torne in sunder throughout all
Europe, either by ciuill warres, or by the wofull pers-
ecution of the Godly, or by the death & decay of famous
and worthy Teachers. He shewed the state of our Chur-
ches, how miserably they were afflicted, as well for that
they were bereft of their notable Pastors & Doctors,
whose like were not to be founde to succede them: as
also because they were vexed with strange and lamen-
table discordes: and further that such were the times
now and maners of men, that it seemed that almighty
God very shortly, being prouoked with our manifold
enormities, would take away his kingdome from vs, &
give it vnto others; & should bring forth more worthy
fruites. These thinges did he vse as wel, at other times
often to recount, & to wish of God that he might first be
taken out of this life before he should fall into that per-
turbation & confusion of all thinges, which he in minde
foretold: as also immediately after the first time when
he began to keepe his bedde, he sayd thus vnto me sus-
pecting nothing as yet as touching his death: There
is nothing, quoth he, that may delight mee any more in
this present lyfe. Therefore I will molle willingly,
when

Wigandus Orthius.

whensoever it shal please the Lorde, gine ouer the same, that I may goe vnto Christ. **W**herfore like as he wisshed not for any longer lyfe: so, whether wee haue an eye to that which he here lesse behinde him, or consider what he hath obtained after his death: who would not thinke that he is both very well provided for, and also in happy and blessed estate: He hath escaped the troubles and calamities of this wretched lyfe: he enioyeth nowe perpetuall and neuer chaunging delights with Christ. He hath put off that body of his, subiect to corruption: He loketh now to put on a body immortall & incorruptible. He hath forsaken these Scholes of ours: he is admitted into the Schole of heauen. **W**hom here he saue as it were in a glasse by a darke speaking: him now he beholdeth face to face. The crowne of glory that neuer shall decay, which he alwayes in the whole course of his studies and labours trauayled vnto: is now giuen vnto him of the Lorde, wherein he triumpheth and reioycest. **W**herfore wee are not stricken into this plight and heauiness, for that or as though wee thought him to be lost or in euill case: but for because we ponder in our mindes, what great dominage and detriment wee haue both priuately and publickely sustained by his death. Neither truly is our priuate discommoditie voyde of sorrowing in this case. For if I should saye, that I were nothing moued with the death of my most excellent kinseman; nothing toucht with the heauy chere of mine Aunt, nothing grieved with the dolefull distresse of my Cousens: howe rightly I should doe it, I leaue it to the Aerie Philosophers surnamed **A**llogor to consider off: but certes (if I so said) I should lye: Those things doe moue me, and greatly disquiet me: which neuerthelesse I wil not goe about to amplify in speaking, least I should seme to encrease myne owne sorrowe.

What if I should be trayle with teares the death of him that was onely my Scholemaster & there is no

An Oration of

man I suppose of sound iudgement that would finde fault with my speaking: but would rather iudge me to doe the dutie of a kinde and thankfull Scholer. For it can hardly come to passe, but that we shall be hartely grieved for those that haue deserued well of vs, when they are taken from vs. Who then can maruaile, at this our private do!our & distresse though it be bitter & incredible: which neuerthelesse, if our schole could any way be comforted, might easely be asswaged & diminished. But when I applye herevnto the thoughtes and cogitations of my minde, then becommeth our grieve much more grievous, yea and such as can scarcely admit any consolation. For what it is, most reuerend fathers (to the intent that what Cicero sayde of his Common wealth, the same also I may speake of our Schole) what is it, I say, that can possibly comfort me in so great darknes and ruines of our Schole? So great is the losse and decaye of all thinges, and the recovery of them past hoping for. For we haue lost a most famous Doctor, a singular Ornament of the Diuine facultie, the soueraigne starre and light of our whole Schole and Congregation: neither doe we see in the meane time, who may succeed with the like fruit of our studies so worthy a man, so graue a Diuine, so learned and modest a Teacher.

Saint Ambrose at the Funeral solemnite of the Emperour Theodosius, to the intent he might put the common wealth in good hope of successors sayd thus: Therefore, so worthy an Emperour is departed from vs, but he is not altogether departed fro vs: for he hath leaft ynto vs his children, in whom we ought to acknowledge him, and in whom we both see him and feele him. Ambrose might well and truely say this, of Honorius and Arcadius. But I for my part, what hope of a successor can I put you in? What is of so great fidelitie, of so great diligence, of so great modestie, as was our Hyperius alwaies in teaching the holy Scriptures.

Which things I would ye should take to be so spoken
of mee, not as though I altogether dispaire of our stu-
dies (so) albeit they be vehemently spoken by the death
of this man, yet God our almighty father will at his
god pleasure prosper and provide for them) but that, as
of Elia the prophet taken vp into heaue Elisha his Scol-
ler cried out, Abi Abi rakcab Israel niharalam: that is
to say, My Father, my father, the chariot of Israel and the
horsemen thereof: so we also may not without god cause
complaine of our master Hyperius, thus taken from
vs. Although in very deede, when I wey more deepe-
ly the whole matter with my selfe, most woorthie Sena-
tors, I scarcely see what sparke of hope (to be accounted
off) is left, not onely to vs, but also to all Germanye.
Pure religion was in the time of our fathers sore op-
pressed through the tyranny of the Bishops: none other-
wise then was a great while agoe the Common wealth
of the Hebrues through the violence and oppressions of
the bozdering Nations. As the Lorde in alde time
had mercy vpon the Hebrues, so hath he had now al-
so compassion vpon vs, that like as then he stirred vp
baltiaunt Capptaynes and godly Iudges, that did set the
people in their former libertie: so now in these dayes
had he raysed vp many notable Doctors, that might and
did restoze religion to hir former puritie, and deliner
vs from that pontificall tyranny. Which either Capi-
taynes, or Doctors of the Church, seeing the Lorde doth
now by littel and littel call awaye to himselfe, as in the
yeares past Luther, Bucer, Melanchthon, and many o-
thers and in these last xv. monethes Martyr, Musculus,
our Hyperius: we are truly to be afrayed, least these
so many and great lightes of the churche beinge extinct,
considering that very few men or none remayne of like
dignitie, of like learning and experience, there succede
other, which not (as the former) will defend and mayn-
teyne our libertie restozed, but will hamper vs againe in
a newe seruitude and bondage,

An Oration of

Here verily when as those Captaines being taken a way, every man may seeme to doe and say what he list: it is greatly to be feared, least for our offences, all our religion be againe entwapped in most vglym darkenes, and so utterly obscured and defaced.

For undoubtedly as for the light of the truieth, which after those darkfull times of darkenes, wherein our forefathers were entangled, by the great benefit of God hath shined vnto vs: our people can now in these dayes so ill away with all, that they doe not onely openly and manifestly contemne the clere light, but euen couet also most greedely to returne backe againe to their former darknes, as it were to the flesh pottes of Aegypt. Furthermore what the life of our Countreimen is, what the maners of them are that glory of the profession of pure religion, we see. I speake not onely of the comon people, & basest sort of men: but I speake of those, whom we all haue in admiration, whom we reuerence, whom we praise and highly esteeme off. So great is the contempt of religion amongst a great number, so great the neglecting of godlines, so great the suppression of vertue: & they may well seeme to be no Christians at all, but very saluage and barbarous people. Which thinges seeing they are true, there is no man verily, that can imagine this our dread and feare to be vainely or without cause conceived. God winketh for a time at our sinnes and enymities, as he is a long suffering God, and slowe to wrath: But neuerthelesse when he seeth there is no hope lesse of amendment of lyfe, and that our sinnes doe proclame now euen open warre agaynst heauen it selfe: then suddenly prouoked to anger, he prepareth himselfe to take vengeance.

Which when he intendeth to doe, he oftentimes taketh good men from vs, least they should the good with the bad, the goodly with the vngodly be entwapped together in these plagues.

Wigandus Orthius.

But nowe I maye ſeeme peraduenture to giue an o
uer unlucky gheſſe as touching the ſtate of our Scholes
and Churches : wherefoze then doe I not rather turne
my talke vnto you, moſt grane and prudent fathers :
Whom I praye and beſeech moſt hartily, that you would
euery one of you, ſo far ſoorth as ye are able, bend all
your trauaile and diligence to the mayntenaunce and
preſeruatiſon of godly ſtudies. And you eſpecially I call
vppon, moſt excellent Companions : the, I ſay moſt re-
uerend Reſtor Lonicerus, the moſt vigilant paſtoꝝ Ro-
dingus, and you al furthermoze that teach the holy Scrip-
tures either in the Schole with vs, or in the Church: here-
vnto I beſeech you bend all your cogitations, and all
your endeouours, namely that our ſacred and diuine ſtu-
dies may proſper and flozith. Proceede to teach, as you
doe, diligently and faithfullly: ſtudy ſo; the maintenaunce
of peace and tranquillitie.

Let vs propound vnto our hearers not idle queſtions
as touching baſe and friuolous matters : but (as our
Hyperius alwaies did) thoſe principles moſt chiefly of
the doctrine of religion, which ſhall be neceſſary to the
conſeruatiſon of the puritie of faith, and moſt profitable
to the infoꝛmation of lyfe and maners. Let vs haue no
dealing with unlucky contentions, whereby we ſee now
ſome Scholes to be moſt grieuouſly battered and ſhaken.
Let this our Schole reſt (as by Gods grace it hath al-
ready many yeares reſted) from importunate ſtrivings
and bꝛablementes. Let vs follow alongly in teaching
the chiefe points of religion the holy Scriptures, the wri-
tinges, I meane, of the Prophetes and Apoſtles. Let
no mans authoritie ſo preuaile with vs, let no Counſell
be of ſuch credite, no patched wꝛiting of ſuch force: that
we ſhoulde depart ſo much as a heares breadth either
from the authoritie of the Scripture, or from the vꝛaſe
of Chꝛiſt, or from the formes of ſpeaking uſed by
the holy GHOST himſelfe. Theſe markes let vs
C. 13.
preſcribe

An Oration of

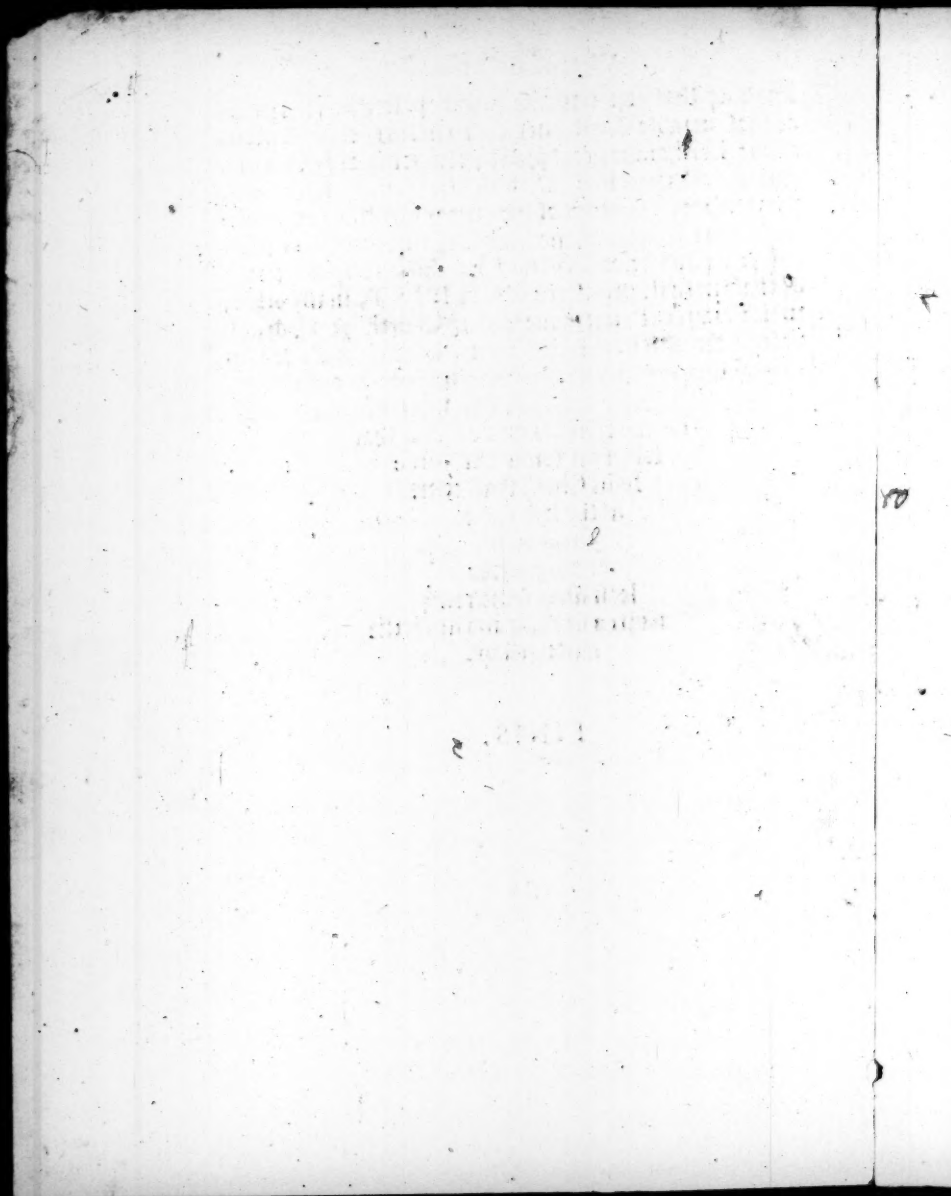
prescribe vnto our selues as it were to ayme at: Let vs
 keepe vs wth in y^e compasse of these booke. For so, yea so it
 will com to passe y^e we shall not be caried about hi ther &
 thither wth y^e winde & vanitie of euery doctrine: but shall
 ramayne constant in our profession, and shall alwaies
 frō time to time keepe a certaine forme of solid doctrine.
 And you also most diligent hearers, you, I say, that are
 studious of the holy Scriptures, I doe not onely exhort,
 but also pray and beseech you, wey with your selues the
 state of Religion and the state of our Churches: consi-
 der what perills hang ouer our heades in these dayes
 by reason of the wickednes of our liues and maners:
 beholde how many famous Doctors and notable lights
 of the Church our almighty father hath in a short space
 taken frō vs. All y^e most excellent Teachers our heauen-
 ly father calleth out of this life by litlell and litlell home
 to himselfe: many other, neither so well learned neither
 such louers of peace & concord, he leaueth stil aliuē: which
 are not so carefull as touching y^e safetie and p^{re}servation
 of y^e Churches, as they be for their owne p^{ri}uate au-
 thoritie and gaines: which seeke not so much the peace
 left vnto vs of Christ, as they doe their owne prayse and
 glory, though it be by setting the Lordes Sanctuary on
 fyre: and which, if they were not b^{ri}deled by th^{an}toritie
 of godly maiestates, would confounde heauen and earth
 together. Consider I say, and seriously ponder all these
 thinges. Pray vnto our heauenly father, that he would
 b^{ou}chsa^{fe} to p^{re}serue his Church amongst vs, that
 he would gouerne it and sanctifie it by his holy Spirit:
 praye ye that instead of this our Hyperius new taken
 from vs, he would giue vnto vs many godly Teachers,
 learned, p^{re}sable, constant. For your partes also, giue
 your diligent attendaunce vnto the holy Scriptures, read
 them, heare the, meditate vpon them, learne out of them
 a certaine forme of Christian doctrine: and to this ende
 alone apply all the force of your wittes that many of you
 may come forth so furnished with knowledg and vnder-
 standing

Wigandus Orthius.

standing, that you may one day be placed in the romes
of those notable Capitaines called sooth of their stations
to the Lord, to the great profit & comoditie of h Church.
And we all praye thee, O almightie Father, which in so
short a space takest out of the vntthankfull woꝛld, so ma-
ny famous Teachers, and leauest behind many troublers
of h peace and enemies of the Church: rayse vp in h steade
of these notable ministers of CHRIST, many other,
which may teach and gouerne thy Church, flourish and
defend the studies of god men, which labour to this
ende, y they may serue thy Church. furnish our minds,

O father we beseech thee, with the loue
of true religion and vertue, that
when thy sonne our Lorde
Iesus Christ shall come
at the last day to
Judgement,
he may at the
least finde some rem-
nantes of faith and sinceritie
amongest vs.

FINIS.



¶ The godlie aliuē, to
D. Hyperius dead.

A Las our Father deere,
And Chariot driuer wise,
How all thy wonted cheere,
A liuelesse body lies?
Thou fully wast enclinde
The wicked rout to reare,
And eke with constant minde
Falsē forged crimes to reare.
When beastly Belials broode
Vniustly sought thy woe:
Thou vowdst vnto the Lorde,
Thou wouldst not from him goe.
Now art thou scaped quight:
Now art thou free from all:
(Who likes not let him spight)
Thou holdst the heauens and shall.
The storme that thou hast past,
Our Boat must likewise bide:
But **G O** Damidst the blast,
Will helpe vs for to guide.
O happy wight art thou
That royeest in endlesse blesse:
Thy foe hath nothing now
Whereby thee to distresse.
The hoast of heauen hath thee
A Citizen now enrolde:
The selfe same marke must wee,
In all our labours holde.
We sobbe and sigh to see,
The facande floodes of grace,
Thus vaded quight to bee:
That slowde crewhile a pace,

When

When call we doe to mynde
What Doctor we must want
Alas then doe we finde
Our hartes for woe to pant.
Alas our father deere
And Chariot driuer wise
How all thy wonted cheere
A liuelesse body lies?

¶ The shadow of Hyperius
to the Reader.

Faine would I proue
What should thee moue
To mourne thus much for mee:
Sith that my graue
Doth wish to haue
No such complaintes of thee:
Myne ashes pale
Why dost thou hale
And slubber thus with teares?
I say to thee
Thou needst not bee
Distrest one whit with cares,
Leaue off therefore
With playntes so fore
To trouble me thy friends:
Sith I at rest
And fully blest
Doe liue withouten ende,
The beaten waye
That still doth staye
For thee that art behinde:
I troden haue
With passage braue
Not forcing now the winde.

Then

Thou mortall wight
That hast delight
Still here to passe thy dayes,
So line I reade
As thou mayst speede
Of lyfe that lastes alwaies;

FINIS

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